THE CHURCHMAN.

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From the Boston Daily Evening Transcript.

PUSEYISM.

We publish the following communication at the urgent request of the writer, who has the importance of the subject most truly at heart. We are compelled, however, to correct an error into which the author has fallen. The article on "Puseyism" to which he refers, as published in the Transcript, was not extracted by us from the New York Herald. It was taken from the London Sun, which paper we believe credited it to the London Observer, and it came to us with our files received by the Hibernia. This error we have felt bound to correct, and to the best of our knowledge we have now done so.

We have published the annexed letter, notwithstanding its length, for reasons which will be obvious to all Churchmen; but here the matter must end, so far as our limits are concerned. In future we shall be less generous to our correspondents on this subject. The communication will probably soon be published in pamphlet form.

"PUSEYISM."

My dear ——,

Since you called my attention to the article in the "Evening Transcript," of the 14th July, the chief point in it has been so fully met and answered by a correspondent, who dates from "City Point," that I have felt as if nothing further could be needed, to the end of which you spoke. If you think otherwise, however, what I had meditated on the subject, as proper for the occasion, is wholly at your service. It is but a running revision of the several points made in the piece above alluded to, which, I have since ascertained, is from the "New York Herald," where it appears as editorial.

1. First, then, the occasion and objects of the "Tracts for the Times," are incorrectly stated. This I say, on the authority of the Hon. and Rev. Mr. Percival,* who was one of the three at Hadleigh Rectory, the residence of the Rev. Hugh James Rose, afterwards Principal of King's College, London. In explaining a point connected with this subject, "which has caused much misunderstanding," he expressly denies there having ever been any purpose "to alter the doctrine or discipline of the Church of England, from that which is exhibited in her authorized formularies." He goes on to state the motive to the undertaking, as having "its rise in sympathy" for the "deep affliction" of the Irish Clergy, "when, in 1833, their loyal obedience to the British Crown, their faithful testimony to the truth, and their patient endurance of murderous persecution," [by the Papists,] "were requited by the Ministers of the day with that wanton act of sacrilege, which produced an outcry of shame from some, even of their bitterest enemies,—I mean, the destruction of the ten bishoprics." "It being very clear that the support which such a measure had received in both Houses of Parliament was to be attributed to ignorance or forgetfulness of the constitution and nature of the Church; ignorance or forgetfulness of its nature, as a society distinct from the State; and ignorance or forgetfulness of the divine commission and authority of government, which its chief pastors had received; we came to the conclusion that the first and most necessary step to be taken, for the defence and preservation of the Church, was to revive in men's minds a practical recognition of the truth set forth in the Preface to the Ordination Service."†—"It was agreed we should at once make an united effort, both by ourselves and as many as we could by private or public appeal induce to exert themselves in behalf of these two points; *first*, the firm and practical maintenance of the doctrine of Apostolical Succession, so grievously outraged by the Irish Church Act; *secondly*, the preservation, in its integrity, of the Christian doctrine in our Prayer-book, with a view to avert the Socinian leaven, with which we had reason to fear it would be tainted by the parliamentary alteration, which, at that time, was openly talked of. These formed the whole and sole basis of the agreement for united exertions, then entered into;" "nor was any extension of the objects either agreed to or proposed, at any subsequent period."‡ It is only needful to add, in this connection, that no association was ever formed; that Dr. Pusey "had nothing to do with the first promotion of the undertaking;" and that the "Tracts for the Times," though contributed by various hands, through a series of eight years, making five large octavo volumes, and treating of a great variety of subjects, continued still in pursuit of, and in accordance with, the "two points" originally proposed. Passing over what is said of the progress of the publication, I barely glance at the statement, that, as they proceeded, "they approached nearer and nearer the doctrines of the Church of Rome," to refer to the conclusive passages, in contradiction of that assertion, adduced by the late writer in the "Transcript," from Tracts, No. 20, No. 38, and No. 71. If this reference shall lead any to read the series for themselves, (there were ninety in all,) and know before they judge, a valuable service will be done to justice and to truth. In like manner, I content myself with simply denying, (referring those who will to the documents in the case,) that the Bishop of Oxford interposed to request their discontinuance, on the ground that the 90th number "so openly and strenuously advocated Popish principles;" which it no where does. Neither is it true that "it had contributed to make several individuals go openly over to the Church of Rome." *Six* clergymen of the Church of England, within much more than the whole period of this discussion, have been perverted to Popery. Too many, to be sure, even out of *sixteen thousand!* But not one, whose fall has been by himself alleged, or by any other person proved, to have resulted from the writings in question, or from the influence of their authors. So far from it, Mr. Sibthorp expressly stated, that no publications, so much as theirs, caused him to falter, in his progress towards Rome. After this, I need do no more than reprint, with triple notes of admiration, the following sentence: "The doctrines now held by the Puseyites, who are sometimes called Tractarians, so closely resemble the doctrines of the Roman Catholic Church, that there can hardly be said, on most points, to be any essential difference between them!!!" And yet, Tract 20 says, "A union with Rome, as she is, is impossible!" Tract 38 enumerates fourteen "irreconcilable difficulties" with Rome as she is!! Tract 71 says, "Romanism is not the pure creed of antiquity!!!" Very Romish!

II. "Among the points, to which the Puseyites attach a special importance, is the assumption that all the clergy of the Church of England, in common with those of the Church of Rome, have descended, in a direct line, from the Apostles. This is what is called Apostolical Succession."—*Transcript's extract from the Herald.* In reply to this, the correspondent from "City Point" aptly cites the Preface to the Ordination Service; and so fixes the charge of "Puseyism" upon the Prayer-book, and upon Cranmer, Ridley and Latimer, whose ashes it enshrines. To which I add, as the true practical test, let any person, who has not "had Episcopal consecration or ordination," propose himself, as minister of either Sacrament, to any clergyman of the Protestant Episcopal Church in the United States of America, and he shall be written down no "Puseyite," who accepts the offer. On this point, there is no difference, no exception.

III. "They also maintain, that all children, baptized by the established clergy, are regenerated when the water is sprinkled on them."—*Transcript's extract from the Herald.* "Seeing now, dearly beloved brethren, that this child is regenerate."—*Baptismal Service in the Prayer-book.* "Baptism is —— a sign of regeneration."—*Article* 27.

IV. "They hold that there is no hope of salvation for those who are without the pale of the Church."—*Transcript's extract from the Herald.* "The Lord added to the Church daily such as should be saved."—*Acts* ii. 47. "He that believeth and is baptized shall be saved."—*Mark* xvi. 16. Notwithstanding the importance with which such texts as these invest connection with the Church, the writers in question no where authorize the declaration above stated. Stronger language than they ever use can be cited from the standards of more than one modern denomination, "who profess and call themselves Christians."

V. "They denounce the Reformation, and look forward with eager desire to a union between the Church of England and the Church of Rome."—*Transcript's extract from the Herald.* Doubtless they do. How else could they say, "Thy kingdom come!" How else could they have fellowship with Him who said, "That they all may be one!" It has before been seen, that, "with Rome, as she is, union is impossible." As to denouncing the Reformation, Dr. Pusey, in a letter to the Rev. Edward Churton, republished in the last "Churchman," expressly denies this charge. Still, the Reformation was a human work. It was a progress. Shall any claim for it perfection? Shall any say that it left nothing to be reformed?

VI. "They maintain that the Church has an authority above that of the State; and that the Sovereign and the Senate are bound to submit to the *dictum* of the Church."—*Transcript's extract from the Herald.* This is a matter which concerns *us* but little. Nevertheless, it is not true.

VII. "They lay but little stress upon those doctrinal matters which the evangelical clergy in the establishment regard as essential to salvation."—*Transcript's extract from the Herald.* Not overlooking the invidious use of the term "evangelical," it is obvious that a charge so vague must pass for nothing. What are the doctrines? Are they the doctrines of the Gospel? It will be time enough to plead "Not guilty," when these two questions have been answered.

VIII. "They attach much greater importance to the writings of the Fathers than to the narratives of the inspired Evangelists, and the epistles of the Apostles."—*Transcript's extract from the Herald.* "The meaning of our Church," says Dr. Pusey, "as we conceive, is, that the Scripture is the sole authoritative source of the Faith, that is, of 'things to be believed in order to salvation;' the Church is the medium through which that knowledge is conveyed to individuals."—Touching the Fathers, what they hold can be set forth in no words better than in Cranmer's: "And I profess and openly confess, that, in all my doctrine and preaching, both of the Sacrament and of other my doctrine, whatsoever it be, not only I mean and judge of those things, as the Catholic Church and the most holy fathers of old, with one accord, have meant and judged; but also I would gladly use the same words that they used, and not use any other words, but set my hand to all and singular their speeches, phrases, ways and forms of speech, which they do use, and keep still their interpretation."—*Appeal from the Pope.*

IX. "They hold, indeed, that the Scriptures ought not to be read at all by the laity, unless accompanied by the exposition of their meaning, to be found in the Book of Common Prayer."—*Transcript's extract from the Herald.* What the truth on this subject is appears under the foregoing head. The words of Scripture must have some exposition. Shall it be the exposition of an individual? Or of a modern sect? Or of the whole Church, from the beginning? It appears above, what Cranmer's choice was. We have it in the Book of Common Prayer. As to keeping the Scriptures from the laity, it is charged with an ill grace on those who, above all other men, are urgent for the restoration of the daily service; and urge it too on the express ground, that, in it, the whole Scripture is read through to the people, every year; parts of it, many times.

X. "They virtually reject the atonement."—*Transcript's extract from the Herald.* How well this agrees with the second of the two points, to which their undertaking was at first directed! "Our Lord and Saviour Jesus Christ," says Mr. Newman, "when He came on earth, in our flesh, made a perfect atonement, 'sacrifice, oblation, and satisfaction, for the sins of the whole world.'"—*Sermon X. of Vol. V.*

"That the precious death of Christ," says Dr. Pusey, "is the only meritorious cause of our salvation; that man's best works are nothing in themselves; nay, that, in themselves, they would be sinful; that whosoever sins shall be forgiven, shall be forgiven only for the sake of that one sacrifice for sin; this is, of course, most true."—*Sermon, The Day of Judgment.*

XI. "And set aside, as fanaticism, what is regarded by other parties as the religion of the heart. They look upon religion as mainly consisting in the observance of forms and ceremonies."—*Transcript's extract from the Herald.* "Nothing can be more certain," says Mr. Newman, "if we go by Scripture, not to speak of experience, than that the present nature of man is evil, and not good; that evil things come from it, and not good things. If good things come from it, they are the exception, and therefore not of it, but in it, merely; first given to it, and then coming from it; not of it by nature, but in it by grace."—*Sermon X. of Volume V.* And again, "This is that great truth which is the foundation of all true doctrine, as to the way of salvation. All teaching about duty and obedience, about attaining heaven, and about the office of Christ towards us, is hollow and unsubstantial, which is not built here, in the doctrine of our original corruption and helplessness; and in consequence of original guilt and sin. Christ himself, indeed, is the foundation; but a broken, self-abased, self-renouncing heart is (as it were) the ground and soil, in which the foundation must be laid; and it is but building on the sand to profess to believe in Christ, yet not to acknowledge that, without him, we can do nothing."—*Ibid.* "As blind," says Dr. Pusey, "He is our Wisdom; as sinful, our Righteousness; as hallowed, our Sanctification; as recovered from Satan, our Redemption; as sick, our Physician; as weak, our Strength; as unclean, our Fountain; as darkness, our Light; as daily fainting, our daily Bread; as dying, Life Eternal; as asleep in Him, our Resurrection."—*The Holy Eucharist, a comfort to the Penitent.*§ "St. James says," we quote again from Mr. Newman, "that justification is by works, and St. Paul, that it is by faith: but, observe, St. James does not say that it is by dead works; he mentions expressly both faith and works; he only says, 'not faith only, but works also;' and St. Paul is far from denying it is by works; he only says that it is by faith, and denies that it is by dead works . . . . St. James says, not *dead* faith; and St. Paul, not *dead* works. St. James, not by faith only, for that *would* be dead faith. St. Paul, not by works only, for that *would* be dead works."—*Sermon XII. Volume V.* It is easy to imagine objections to this teaching; but not on the ground stated in the "Transcript," from the "Herald."

XII. "They maintain that the bread and wine in the sacrament are converted, when consecrated by the clergy, into the actual flesh and blood of Christ, and that the sacrament constitutes a kind of continuation of the atonement of Christ on the cross. It is for maintaining these two latter positions, in the Cathedral of Oxford, recently, that Dr. Pusey has been convicted of Popish heresy, by a board of divines, and sentenced by the Vice Chancellor to two years' prohibition from preaching within the precincts of the University."—*Transcript's extract from the Herald.* This is a very pretty way, no doubt, to round off an article on "Puseyism." But how does the writer in the "New York Herald" know for what Dr. Pusey was condemned, or of what he was accused; nay, except by Dr. Pusey's own statement, that there has been either accusation or condemnation? Dr. Pusey was not cited. Dr. Pusey was not heard. Dr. Pusey was not tried. The Vice Chancellor himself says, "*Dr. Pusey has my full authority for saying that he had no hearing.*" No grounds of condemnation have been stated. No sentence of any kind has been promulgated. Dr. Pusey preached a sermon. It was sent for. He protests. Rumor says, that he is suspended from preaching, within the precincts of the University, for two years. "Doth our law," said Nicodemus, "judge any man before it hear him, and know what he doeth?"‖ This was the language of a Jew to Jews, now 1800 years ago. And yet, in this our day, Christians, Christian freemen, American Christian freemen, exult in Dr. Pusey's condemnation, without a trial, without a hearing, without a specific charge, without a public sentence, by a secret tribunal, a Protestant Inquisition; because he is a —— Puseyite! "A very good man," the heathen used to say, of such or such an one, "only he is a Christian!" But, as to the doctrine treated on this head. "We believe," says Dr. Pusey, "the doctrine of our Church to be, that in the Communion there is a true, real, actual, though spiritual, (*or, rather, the more real, because spiritual,*) communication of the Body and Blood of Christ to the believer, through the Holy Eucharist; that there is a true, real, spiritual presence of Christ at the Holy Supper." "And this real, spiritual presence it is, which makes it so awful a thing to approach it unworthily."—*Letter to the Bishop of Oxford*, pp. 128–9. One shudders at the thought of things so sacred being treated in the pages of a daily paper, with the strange mixtures they must meet with there. But, where error goes, Truth must not blush to follow. The Catechism, then, plainly teaches, that "the Body and Blood of Christ are spiritually"—in the English Prayer-book, it is "verily and indeed"—"taken and received by the faithful, in the Lord's Supper." The Article says, that "to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the Body of Christ; and, likewise, the cup of blessing is a partaking of the Blood of Christ." "The Body of Christ is *given*, taken and eaten in the Supper, only after a heavenly and spiritual manner." And in the Communion service, we pray, "Vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood." The charge of "Puseyism," which the Herald makes, is thus most sweeping and conclusive. It takes in Cranmer. "Wherefore we ought to believe that, in the sacrament, we receive truly the Body and Blood of Christ."—Quoted in *Tracts of the Anglican Fathers*, p. 28. It takes in Hooker. "What these elements are in themselves, it skilleth not; it is enough that to me which take them they are the Body and Blood of Christ."—*Ecclesiastical Polity*, V. 67. Nay, it takes in the whole "Parker Society"—established to preserve the equilibrium, as disturbed by Oxford—Ridley, whose works they have just published, saying, "there is no promise made to him that taketh common bread and wine; but to him that receiveth the sanctified bread and wine of the Communion, there is a large promise of grace; neither is the promise given to the symbol, but to the thing of the sacrament; but the thing of the sacrament is the flesh and blood;" and Sandys, also of their editing, who says, "In this sacrament there are two things, a visible sign and an invisible grace; there is a visible, sacramental sign of bread and wine, and there is the thing and matter signified, namely, the Body and Blood of Christ."

It may be said, in all this, there is no answer to the question, "What is Puseyism?" It might be replied: There can be no answer! There is no such thing as "Puseyism!" Dr. Pusey is one of the most able, learned and pious of living men. He is among the most distinguished ornaments of Oxford and of England. He is at the same time modest to an extreme; and the very last that should be forced into the unenviable notoriety of a prevailing nick-name. What has been said of him is just as true, in different ways, of Mr. Newman and of Mr. Keble. Nothing was further from their thoughts than the introduction of a new system, or of any system. Their single aim has been, to rally Churchmen to their standards. They are men of the past; a past that runs up, far beyond the thought of Popery. To all that they have written or desired, Tertullian might supply the motto: "that which is old is true; the new (in religion) is *therefore* false." Of their whole tone and temper, there is no better illustration, than the words of Holy Writ, which were selected sixteen years ago, as the motto of that precious volume, Keble's Christian Year, which Dr. Pusey speaks of as "the unknown dawn and harbinger of the re-awakening of deeper truth"—"In quietness and in confidence shall be your strength." For the term "Puseyism," "it appeared first," says Mr. Percival, "in a dissenting periodical, which is generally supposed to be the organ of the Presbyterians; and was invented by way of casting reproach upon those members of the Church of England, who were zealous of maintaining those points of Christian doctrine on which Presbyterianism, whether Swiss or Scottish, is defective; such as that of Episcopacy, or the Apostolic Succession; Baptismal Regeneration; the Eucharistic Sacrifice; the Real Communion in our Lord's Body and Blood; and the deference to the Church, from the beginning, as the depository and witness of the Truth. In the Common Prayer Book, the Articles, the Homilies, and the Canons of the Church of England, as prepared and handed down to us by the Reformers themselves, all these doctrines are to be found. According to the application of the term "Puseyite," therefore, by the Dissenters, it came to express "a zealous and consistent maintainer of the doctrines contained in the Book of Common Prayer, and other Formularies of the Church of England."¶ For myself, I say to any who asks me, What is "Puseyism?" there is no propriety in the name. Certainly, it is not a name for which we, as American Churchmen, can be responsible. If pressed to answer, I must say, it is THE GOSPEL IN THE CHURCH, AS SET FORTH IN THE BOOK OF COMMON PRAYER. It is as old, therefore, as the Apostles. It was attested by the martyrs of the English Reformation. It was adopted by the fathers of the American Church. It is the heritage and glory of their sons. The men who think to put it down by an outcry will be mistaken. The men who think to laugh it down will be mistaken. The Romanist vainly strives to smother, by appropriating it. The Dissenter, by whatever name distinguished, vainly cries out "Popery!" In vain would any government attempt to crush it, by *supersedeas* or *præmunire*. It is the palm of the old allegory; it rises by being pressed down. The silence of Dr. Pusey will go farther than his voice could ever reach. Of its persecutors, Gamaliel is the best adviser: "Refrain from these men, and let them alone; for, if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it." For its maintainers, they may be called and "beaten;" yet will they rejoice that they are counted "worthy to suffer shame for His name, and daily, in every house, cease not to teach and preach Jesus Christ."

Affectionately yours,

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——, *St. James's Day*, 1843.

* Collection of Papers connected with the Theological movement of 1833, second edition.

† This is quoted at length, from the Prayer-book, by the able writer in the "Transcript," of 20th July.

‡ Collection of Papers, pp. 10, 11. This letter was printed in 1841, in Bishop Doane's pamphlet, entitled, "A Brief Examination."

§ The admirable sermon, true to the Church, as she is true to Scripture, for which Dr. Pusey was suspended.

‖ St. John, vii. 51.

¶ Collection of Papers, p. 98.

From the St. Louis New Era of July 11.

KEMPER COLLEGE.

The celebration of our national anniversary at Kemper College, on Tuesday, was attended by a very large number of ladies and gentlemen from this city and its environs; many of whom, I was surprised to learn, had never before visited the College, though it is scarcely five miles distant from the residence of any of them, is of easy access, and remarkable for its commanding position, and the natural beauty of its grounds. Of those present, a few, and a few only, had any knowledge of the advancement of the institution, or formed a just conception of its advantages, or the efficiency of its admirable system of instruction, government and discipline, in the culture of the mind and heart of youth.

* * * * * *

Those who recently visited the College for the first time, will perhaps be surprised to learn, that a little more than six years ago it had no existence even in name, and its "local habitation" is of still later date. It was incorporated in January, 1837; since then, all that they now behold, so pleasing to the eye and cheering to the heart, has been accomplished. Within that short period its extensive buildings have been erected, affording ample and convenient accommodations for the professors, teachers and students, with every convenience for the various purposes of the institution; the natural beauty of the site and the adjacent grounds has been improved by industry, taste, and unwavering perseverance; but above all, a system of government has been adopted and adhered to, demonstrating its excellency and efficiency in its practical results,—in the advancement of the students and pupils in the acquisition of knowledge,—in the harmony and good feeling which prevails among them,—in their affection for each other,—their attachment to the institution, its president, professors and teachers,—and in their contentment and happiness.

The first Commencement of the institution will, I understand, be held during the last week of this month, which will afford a favorable opportunity to all who desire it, to form their own judgment of its merits. I therefore proceed, without further remark, to give some account of the proceedings at the College on the 4th instant—the purpose of this communication.

The exercises commenced at the College, in presence of a large and intelligent assembly of invited guests, at noon, and were continued until near 2 P. M., in the order previously arranged, as follows:

1. Prayer, by the President of the College.
2. An Address, by Charles G. Mauro—Subject: Eminence in something attainable by all.
3. Mercury's Visit—a Dialogue—
   - Jupiter, by William H. Dunnica.
   - Bacchus, by Henry W. Hough.
   - Mars, by Charles B. Smith.
   - Mercury, by Presley T. Cordell.
4. Music.
5. The Past and Present. A Poem, by James W. Dobyns.
6. An Address, by John W. Dunn—Subject: Self Education.
7. An Address, by John A. Harrison—Subject: The March of Mind.
8. Music.
9. Reading the Declaration of Independence, by William F. T. Wright.
10. An Oration, by James B. Walker.
11. A Poem, by Herman Hoffman.

To discriminate justly, and award the due measure of praise to each of those who took part in the exercises, would require a knowledge of their respective opportunities and advantages that I do not possess—without it, a comparison of their respective merits could not be made understandingly, and will not be attempted. They all acquitted themselves well; most of them, admirably, and received the well-merited applause of their numerous and intelligent auditory. The efforts of several of them were distinguished by affluence of language, and a diction rich, clear, and chaste,—"adorned with bright truths, noble sentiments, and such appropriate expression as were adapted to the subject." The manner of the young orators (though rather subdued) was praiseworthy; their delivery usually distinct, impressive, and effective: they evidently *felt* every truth, appreciated every sentiment, and comprehended the full force of every sentence, and every word, to which they gave utterance,—a merit very rare in similar exhibitions.

COMMUNICATIONS.

For the Churchman.

A LAYMAN'S APOLOGY.

Mr. Editor,—Will you permit an unreserved layman to put forth a few ideas upon recent events which have taken place in the Church? I shall endeavor to present them with that earnest freedom which is the very soul of liberty and our noble birthright. This, a sense of propriety whispers me, is lawful and proper, not forgetting at the same time that sobriety which a serious subject demands. I am no intemperate zealot! And in the first place, I would declare it to be my intention wholly to eschew the discussion of the mooted point, which, according to my perverse view, properly belongs to an ecclesiastical tribunal:—and a point which has not been made any clearer to my benighted understanding by "A Statement of Facts." There are several reasons for my adopting this course. In the first place, I am a lover of order, and an enemy to anarchy; and in the second place, I have not altogether forgotten my confirmation vow. Probably this confession will subject me to the imputation of *weakness*. Be it so! Some of the *mist* of the *dark ages* will cling to me as a matter of course, in spite of all I can do to shake it off. I am not alone, however, in this perplexing dilemma. From every side, a universal cry comes up for "MORE LIGHT!" May they receive it! And may we all become more enlightened than we are at present—at least concerning *the abuse of words*. I shall not pause, therefore, to quibble about *epithets*, but pass on to the subject in hand—a subject originating, however, in a talismanic word, and that the simple verb—DISTRUST! And a pretty *active* verb it has been too, at various epochs in the world's calendar. It was impossible, I think, for any quiet-minded person, to have pondered well upon the unprecedented turbulence and confusion of mind, proceeding from that fearful disease, *cacoethes scribendi*, which has been rife of late among us; without an inward assurance that an antidote would be forthcoming in good season if we would only wait patiently. Fully persuaded then in my own mind of the immutability of truth, it has afforded me both surprise and sorrow to behold an evident lack of cognate sympathy and confidence among Churchmen.—And if this be one of the evidences of modern illumination, defend me, I say, from coming within its blinking rays. I love light!—the glorious, noonday light! Truly do I love it! but not that sickly ray which creeps through the gloomy bars of the inquisitor's cell.

I will not insult the feelings of the numerous friends of our beloved diocesan, by insinuating that he loves light less than I do. I would sooner doubt that I hold not a pen in this right hand to record my feeble tribute to his well-tried faith and goodness. None know him, I think, save to love him: why then should even the humblest of his flock refuse to bear a willing testimony, when so amiable a champion of the cross as our good bishop is wantonly assailed, and his distinctive tenets misrepresented? It would indeed reflect but little credit upon the intelligence of the Episcopal Church, if they could look on with apathy under such circumstances. Such a state of feeling would be to them a standing reproach. But they would as soon think of questioning his legitimacy, as his orthodoxy. They are not quite so easily hoodwinked: and there are true Churchmen yet among us, I trust, who can comprehend heresy when they hear it, without confounding it with "*the Thirty-nine Articles*," or the *Council* of Trent. I have thought it necessary to be explicit upon this head, lest it might imply a reflection upon a spiritual teacher like Bishop Onderdonk, whom the writer of this communication gratefully remembers for his Christian patience in hearing him his catechism when a boy; and he would blush to be found ignorant concerning his belief now that he has grown up to man's estate. An ignoramus may make himself ridiculous if he pleases, but he has no right to involve others in his stupid blunders. I thank the assailants therefore of Bishop Onderdonk, for thus enabling me to record my free-will testimony in favor of a stanch prelate, whom his townsmen will obstinately delight in honoring in spite of the Fates. We have heard a great deal said lately about "*falling behind the age!*" "*foundering in darkness!*" and similar vague expressions of dubious import, both alarming and ominous. It foreboded no good, as events have clearly shown. And never since the world began have we witnessed a more lamentable result from disregarding a precautionary croak: never have we beheld an exhibition of shipwrecked intellect more melancholy or hopeless. The collective wisdom of the age has received a shock from which it will not soon recover; and an Egyptian darkness, it is to be feared, will cover the face of the earth, until the torch of the modern illuminati can be rekindled.

I have thus "broken ground" in the premises, good Mr. Editor. I am in quest of light myself. And as this is an *apologetic age*, when people excuse themselves for every thing they do, whether agreeable to law or gospel; I do not wish to fall in the background in this particular. I say I am in quest of light; but I would like to ignite my modest taper at the most luminous lamp I can find. I have no faith, however, in *lambent or blue flame*, *new lights*, nor *Roman candles*. I am not ashamed to confess that I have hitherto received some rays of intelligence from *obscure* worthies of the Church, men like Bishop Andrews, Hall, Ken, Bramhall, Taylor, and other "lights ecclesiastic," which once adorned an ancient Anglican edifice. I would here also take occasion to *hint* the satisfaction I feel in mentioning a circumstance which has relieved my mind greatly upon an important point. I refer to the announcement, (*official, of course*, as it comes from the secular press,) made lately, that Bishop Jeremy Taylor, and Bishop Hobart, were *truly orthodox divines!*—that they both knew perfectly well what they were talking about. This proves incontestably that there has been *light* seen in both hemispheres at certain periods. And this fact suggests the query, whether the same phenomenon is discoverable at the present day, or whether *some* theologians are actually familiar with their own charts, and can tell others definitely their exact latitude and longitude. It is of little importance to the world at large, to be made acquainted with the religious views held by an unobtrusive layman; but as our *good* clergy are called upon now-a-days to give an account of themselves for the edification of this enlightened community, it is no more than fair that some of the laity should declare their sentiments in return. Let us *all* be catechised in common. No rule is good which will not work both ways. I shall give my evidence, therefore, in the words of Bishop Jewell: "We have ever considered the Primitive Church of Christ, of his Apostles, and the Holy Fathers, to be the Catholic Church; nor do we hesitate to pronounce it the Ark and Foundation of Truth; on which alone all our Hopes of Salvation rest."*

As the "Holy Fathers" are designated in the above abstract of a Churchman's vindication, and as some confusion of ideas prevails at critical moments as to what they teach, I subjoin the following particulars, lest they should be confounded with certain Pagan philosophers: "The Ancient Fathers, Origen and St. Chrysostom, exhort the people to read the Scriptures, and to purchase them, that in their domestic retirement husbands and wives, parents and children, may discuss these sacred subjects."†

I have, thus far, endeavored to be as plain as possible; and I hope I have succeeded in making myself tolerably well understood. But, there seems to be such a *mystery* about the English language in these fastidious and critical days, that it is necessary for a man to write and speak with an uncommon degree of clearness and perspicuity, not to be misunderstood and misinterpreted altogether. For, indeed, the Anglo-Saxon tongue, vulgarly called English, appears to have undergone some singular transition of late, as no two persons interpret it alike. This fact is very evident from a sermon recently published by a celebrated Oxford divine, whose friends maintain *is* a scholar. If some critics are to be believed, it contains every thing but what it ought to embody; or else nothing condemnatory at all; just as flippant or learned pundits expound it. It seems to baffle the ingenuity of all but the *true Magi*, who pretend to detect the *cabalistic character*, coiled up very mysteriously among Greek and Latin. Some *unerring judges* again, pronounce it a *perfect* piece of *cacophony*, or Arabic! and no English at all. Hence the endless disputes about a scholastic composition of the nineteenth century, and the lamentable proof of the mutability of our vernacular tongue. Eminent critics and philologists, men like Bentley, Warburton, and Horsley, would be strangely puzzled by the copiousness of our language, and the difficulty of giving a proper definition to many English words; as for Dr. Johnson, he would stand no chance at all. Half of the good people in England and America are unable to understand each other: and it reminds one of the "*unknown tongue*," and the building of the tower of Babel. And it also shows us the necessity of patience, charity, and forbearance, toward each other, when mistakes of this kind occur. They may perplex, worry, and bewilder us for a time, but they ought not, most assuredly, to excite us to resort to an inflammatory vocabulary, and least of all, to unchristian-like anger, or unseemly petulance. No man can be burnt according to law, in this land, either for contumacy or ignorance; he is most humanely and mercifully protected in this respect. Wherefore, then, should he become intolerant, or uncharitable toward his neighbor? I may be wrong, Mr. Churchman, yet I trust I shall be forgiven, although I should unconsciously utter heresy; but it strikes me, that the *dark ages* were comparatively *light*, when contrasted with the lurid glare of the present day, in which it is the fate of some of *us* poor pilgrims to be miserably confounded. I profess to be but imperfectly acquainted with the Egyptian doctrine of metempsychosis, and the teachings of the dusky schoolmen of Thebes and Memphis; but it does appear to me, as if an attempt has been made to revive that strange conceit of the ancients. For upon no other principle can I account for the singular metamorphose in mind and feeling which some staid personages in this community have lately exhibited. I am not wont to despond: but if such strange sentiments, combined with Quixotism and transcendentalism, (I am not learned in German metaphysics, but I believe them to be synonymous terms,) are to prevail, the best Christian among us is hardly safe. Who will be able to answer for his faith when called upon? Such is the present aspect of the world around us, and it behooves every good Churchman to look warily and carefully for himself into this matter, before he is swallowed up in the subtle meshes of doubt and sophistry. Should I not be engulfed in this polemical wilderness, and my small taper unextinguished, whilst groping through my perilous path, I may possibly approach you again with a few more ideas. In the mean time, I trust you will not think the less of me for my candid confession, or apology; call it as you please.

A NEW YORK CHURCHMAN.

NOTE.

Since the above was written, I have made the valuable discovery, that *weakness* and *wickedness*, when applied to a bishop, are synonymous terms. This is a very important transposition for every Churchman (at least) to know, that it may not be used in an obsolete, or wrong sense. I am indebted to a *very* learned philologist for this information. The English language has undergone very extensive and extraordinary changes since my schoolboy days.

I trust the world will be favored before long with a new lexicon, that some of *our* antiquated students may not commit so many blunders as they do at present. We are lamentably in want

* Bishop Jewell's Apology, London ed. 1825, p. 104.

† Ibid., p. 152.

of societies for the diffusion of *useful* knowledge among us. There is nothing like *keeping up* with the age in which we live: for we well know, that Churchmen, as a body, have *always* been considered ignorant and credulous—a century or two at least behind the rest of mankind in point of intelligence, and weak in understanding. Therefore, according to the *new* standard—*very wicked!* They can give no clear account of themselves, are evidently in the dark upon every subject of general information, and withal, are the most perverse and obstinate people in the whole community! It has indeed been a *standing reproach* to us: and I fear we have become but too familiar with the term *obtuseness*, to regard it as we *ought* to do. New York Churchmen seem *to be particularly* distinguished and obnoxious to the erudite fraternity in this respect. May this evil be speedily corrected!

To the Editor of the Churchman.

RECONCILIATION.

Reverend Sir,—Although there is a difference of opinion amongst Churchmen, as to the propriety or impropriety of Mr. Carey's ordination, yet that question alone is not sufficiently important to protract the present discussion. If, as some of our opponents allege, there is a party of Papists in our Church, who are secretly managing to bring about a union between it and the Church of Rome, then indeed the war must be waged from this time forth, until a separation shall finally take place between the parties. I, for one, consider this idea utterly unfounded; and I have never for a moment believed in the existence of such a party; nor do I believe that Episcopalians hold any doctrines which they have not held for centuries that are past. One thing, however, is quite certain, that these discussions are not unpleasant to most other denominations of professing Christians. "Divide and conquer," is a well established maxim with the world at large.

The Papists, it is said, are chuckling at this state of things; one strong party, say they, are giving countenance to our Church, and many doubtful persons may be induced to become Roman Catholics. One of their priests observed to a respectable citizen, a few days since, "that the United States were clearly destined to become a Roman Catholic country."

Other sects are highly pleased with the idea that many Protestants will entertain strong apprehensions that the Episcopalians are about to become Papists and will therefore unite with them. This, sir, is a very anxious state of things to many pious members of our Church, and should be obviated with all possible expedition. I rather presume that Episcopalians do not at last differ from each other as much as has been supposed; and that with a proper understanding it will be found, that those differences are quite immaterial. I have perused the leading article in your paper of last week containing a report of the proceedings of the ecclesiastics who examined and condemned as a heretic Sir John Oldcastle, who suffered martyrdom in England, about the year 1417, and I approve of every sentiment expressed by that most excellent man; and from the fact of your publishing at this juncture a report of his case, I presume you also approve of those sentiments.

Now, Sir, by way of putting to silence the clamors of our opponents, is it not well to repudiate the errors and abuses of the Romish Church?

The allegation is, that we are fast tending to Romanism. This allegation is wholly unfounded; and to satisfy the minds of many good persons, I think it incumbent on Churchmen, at this particular juncture, to undeceive the credulous in this respect, and I would therefore propose something like the following expressions or definitions of our opinions, to wit: In the first place then, we Churchmen disbelieve the Romish doctrine of transubstantiation, and hold with Sir John Oldcastle, that although we eat and drink the real body and blood of Christ, yet that we do this spiritually, and that what we thus spiritually eat and drink cannot be discerned by the natural man; that after the consecration the elements remain bread and wine, in like manner as they were before; and what we see of them is still nothing more nor less than bread and wine, and that the real body and blood are only spiritually discerned.

This explanation is quite satisfactory to me; it is as follows:—"That as Christ when he lived upon earth had the divine and human nature united together in him, and the divine nature was veiled and covered under the human, and only the human was visible and outward, so in the Sacrament of the Altar there is the very body of Christ and real bread too—the bread is the thing we see with our eyes, and the body of Christ which is hidden under it we do not see." And in further confirmation of our views as Churchmen, we refer to the doctrine of our late highly esteemed prelate, the Right Rev'd Bishop Hobart, contained in his Charge to certain churches, as follows, to wit:—"In this view of the highest instituted means of sanctification and pledge of divine favor, the holy sacrament of the Lord's Supper, the Churchman conforms to the first and purest ages of the Church, renouncing the corruptions of the Papal age, and the errors of modern times. He shudders—and reason sanctions the powerful impulse of nature—at the unparalleled absurdity, the tremendous impiety, of changing, by a literal construction of language evidently figurative, bread and wine into the body, soul and divinity of his Lord and Saviour Jesus Christ; of thus literally feasting on his Redeemer, and of bowing to these inanimate elements, and calling them his God, his Saviour. The adherents of the Papacy, shuddering too, at the naked view of this, I think I may call it, horrible doctrine of transubstantiation, are sometimes disposed to disguise its deformity, and to assert that on this point the Church of Rome does not go farther than our own Church, when she maintains the spiritual presence of Christ in the Eucharist; as if his spiritual presence, by the spiritual graces and blessings which he bestows on the faithful in the recollection of the Holy Supper, was the same with his *substantial* presence—his presence, *soul, body* and *divinity*—under the qualities of bread and wine."

And secondly, Episcopalians hold themselves bound by the Holy Scriptures only; and they do not consider any ecclesiastical traditions obligatory on their consciences, or entitled to their obedience, except so far as they are in conformity with Holy Scripture.

Thirdly, they believe in two sacraments only, to wit: Baptism and the Lord's Supper.

Fourthly, they deny the saving efficacy of masses, or prayers for the dead.

Fifthly, they aver that the doctrine of purgatory has no warrant in the Holy Scriptures, and that if it be true, it has not been revealed to man, and cannot therefore form any part of his religious creed.

Sixthly, they deny that the saints reigning together with Christ, are to be invocated.

Seventhly, they hold the doctrines of indulgences, and of plenary absolution by the priest, to one yet in his sins, to be blasphemous in the highest degree, and that they originated in the spirit of Antichrist, after the Romish Church had become corrupted and defiled by the god of this world.

The discussions in respect to Mr. Carey's ordination, have chiefly related to his qualifications to be a teacher in our Church. The real sentiments of Episcopalians have not hitherto been much discussed. I think, Sir, the insertion of this article in your paper, with your sanction* of its accuracy, will satisfy our opponents that we are at this time as far from being Papist, as our ancestors have been at any time since the Reformation.

Your obedient servant,

J—— S——.

* Our sanction of the article is implied in its insertion: we trust that the hopes of the writer will not be disappointed.—*Ed. Churchman.*

For the Churchman.

Mr. Editor,—I am one of those who look with regret upon the proceedings which have recently agitated the Church in this diocese, and who would fain see that peace and quiet continue within her walls, which have so long insured her that unity, by which she has been so pre-eminently characterized. To hope for this at present, however, would be, to be regardless of the elements which are now in agitation around us, out of the conflict of which there is little hazard in expressing the conviction, she will at last come forth unscathed and strengthened, as she has before. The winds of popular feeling have been unchained, and the popular mind is heaving to and fro like the waves of the ocean. Had these things originated in any cause *out of* the Church, they might have been unheeded, until in the natural course of things the violence of the excitement had subsided, and returning reason, once more taking her place, whence she had been driven by the violence of passion, had directed the tide of popular feeling into the proper channel. But since the cause has originated *in* our Church, the case is different. If THE PEOPLE have been appealed to, it has been by men numbered among her clergy, and standing within her ranks, and it is natural that, *thus* appealed to, they should respond, and enter upon the office of inquisitors and judges thus tendered to them.

Thus then stands the matter. The decision of the people at large has been asked by Drs. Smith and Anthon, upon the question, whether Bishop Onderdonk was justified in ordaining the Rev. Arthur Carey; a Statement has been given them under the hands of the two doctors, and upon the faith of that pamphlet they have been called upon to pass their judgment. The people, therefore, cannot be regarded as officiously meddling in this matter. It was not of their own seeking. It has been forced upon them by the two Rev. Doctors, with all the solemnity of their high official station. As might have been expected, there are many who, either from mental weakness or deep-rooted prejudice against our Church, are willing to pin their faith implicitly to the Statement given to the world by the two appealing gentlemen, and on the strength of this, as if it were a Gospel truth, to raise the mongrel yell of "POPERY IN THE CHURCH." There are, however, others who love the Church and her institutions, who look up to her as to a mother, from whose breast the nutriment to sustain and strengthen their spiritual life has ever been drawn, and who are not content with what upon its face is seen to be a one-sided and partial statement. With the first class we have nothing to do—but I rejoice that, under the circumstances, the wishes of the second class have been consulted, and that we have now upon the record the testimony of two of the six examining presbyters, to point out the errors, misrepresentations, and *suppressio veri* which so lamentably characterize the "Statement *of Facts!*" If in doing this the knife cut deep, the rev. authors must recollect where and how the disease originated.

If they complain, we point them to their "Statement," and ask them to tell us, what it is they have been doing. Can any one read that document, and say that the authors have not therein charged the Bishop of this Diocese, and his six presbyters, with the preconceived determination to bring into the ministry of the Church, at all hazards, a man whom they knew to be in heart a Romanist, and with leaving no stone unturned at his examination, to prevent the full expression of his opinions, lest his tendency Rome-ward should be too palpable to permit them to carry their conspiracy against the Church into effect? Can the effect, intended to be produced upon the readers of that pamphlet by inserting in it the expression used by Dr. Anthon when addressed by the bishop, "that *he* (Dr. Anthon) was not under examination," be mistaken? Or the assertions scattered *ad libitum* throughout the whole account, of the improper interference of the other examiners, how they advised the candidate not to answer, or when for decency's sake it was absolutely necessary that he should, how they kindly put the answer in his mouth, be misunderstood? True, they did not come out, and in set terms charge them with this crime, (it is nothing else,) for the breath of slander ever seeks to infuse its poison under cover of inuendoes, to steal its way unperceived into the thoughts and minds of men, and taint them with its malignant influence before its real nature is discovered; but that this is the only conclusion to be drawn from this pamphlet is most certain—and that it is the stand taken by all those who have embarked with the "two doctors" in the crusade, is too evident from their writings to admit of doubt.

If the writers of that pamphlet had stood forth, and charged this crime upon these gentlemen in plain honest language, the pamphlet would have lost half its efficacy. Its true character, as a public accusation against the bishop and six of his clergy, of endeavoring to carry into effect the first step of a conspiracy to inflict a mortal wound upon the Church, would have been exposed; the charge would have stood boldly out, stripped of its mask of words, and its readers, seeing at once the true position taken, would have been prompted by a sense of justice, to be wary how they received as true, such a charge against one bishop and six presbyters, upon the testimony of two, not impartial witnesses, alone. It is the *insidious* character of the pamphlet, which has given to its sting all the power to harm that it possesses. Its real character is disguised, the poison it contains is concealed, men who read it are put off their guard, and by insinuations cunningly thrown in, are imperceptibly led on step by step, until they adopt the conclusion to which the "Statement necessarily leads, as true, without realizing the magnitude of the conclusion. Let it be borne in mind then by all who read that pamphlet, that beneath its covering of words, is contained a CHARGE OF A CONSPIRACY ON THE PART OF THE BISHOP OF THIS DIOCESE AND SIX PRESBYTERS OF THE CHURCH, IN VIOLATION OF THEIR OFFICIAL OATHS, TO INTRODUCE FALSE DOCTRINE IN, AND DESTROY THE PURITY OF THE CHURCH, WHICH THEY HAVE SOLEMNLY PLEDGED THEMSELVES TO DEFEND.

Ω.

For the Churchman.

Mr. Editor,—Go on, and let us hear more of Mr. Carey. It is a happy circumstance that you *can* do so, in your capacity as Editor, without departing from the admirable position assumed, in their Card, by the majority of the Special Council. You know, Reverend Sir, that the writer does not deem you faultless, and has never had occasion to court you, in any way, by flatteries. But he has never, either, hesitated to pay the cheerful tribute of his admiration for the ability displayed, in managing the high topics of absorbing interest, the *thorough* discussion of which has been confined (in this country) to the Churchman alone. Go on in that career,—God speed you!

The clamor of the secular press, (hungry now in the utter dearth of topics of exciting political interest,) in its appeals to the most superficial prejudices of the public, and the panic fears of others, will be forgotten soon, in the elevating pride with which true born of the Gospel in the Church must contemplate that ripeness of knowledge and self-command, which could enable a *candidate* for orders, to go *so nobly* through such an ordeal. Who of his impugners in the corps editorial, (to carry, Mr. Editor, the question *no farther,*) after a *full* exhibition of his masterly acquaintance with the topics mooted, would risk the *humiliation* of a public examination on them, to be conducted by this same young man; whose "peril of idolatry," it seems to me, is yet to be incurred, from the position into which he has been forced,—that of an object of the admiration of the intelligent and thoughtful. The realities of practical engagement in the labors of his holy office, and practical experience in general, or a Christian "in the world," will, by God's grace, secure him against this peril. Yet one cannot help feeling deeply, how rude a shock must have been experienced by one, who having scarce unmoored his bark, as he supposed, in the most retired nook of the most sheltered bay, finds in an instant the heaven overcast, and himself tossed upon the very ocean of strife. One thing is certain, that as a trial of the principles avowed in applying for the sacred office, and of fidelity to the promises which admit to it, one can hardly conceive of a more severe one than that to which Mr. Carey is now subjected. Let him simply turn to his new duties, and follow Christ in their discharge, leaving all the rest in the good hands in which God's providence has placed it.

J.

Chenango, August 1, 1843.

P. S. I cannot but think, that the unguarded exhibition of sheer, mimic prejudice and bigotry, rashly made by some secular editors, must upon review, affect even them with a *nausea;* for what is so opposed to all claims to independence of thought, intelligence, or candor. For example, the consummate unreflecting ignorance, which makes even a venerable editor clap his two forefingers in inflated triumph, upon the date of Dr. Pusey's letter—"*Ember week after Feast of Pentecost,*"—as a signal proof of Popish apostacy. "HE DATES HIS LETTER AFTER THE MANNER OF ROME!!!"—Shame, good *Colonel!* Perhaps you wear your spectacles like a Cardinal, or an Abbess!—"after the manner of Rome!"

Let me not be understood, Mr. Editor, as objecting to the free discussion by laymen of religious topics. Would to God more of them would imitate the noble examples of which the history of the Church is full, of those of their order who have qualified themselves for such discussion, on the more engaging work of didactic and devotional composition, (not by drinking at the road-pools of prejudice and bigotry,) but by profound investigations and devout and patient study.

For the Churchman.

TWO DISCOURSES ON PROPHECY:

With an Appendix, in which Mr. Miller's scheme concerning our Lord's Second Advent, is considered and refuted. By SAMUEL FARMAR JARVIS, D. D., LL. D. New York: J. A. Sparks. 1843.

This is decidedly the most learned book on the subjects contained in it, which has hitherto appeared in this country; we apprehend that there are not many who could point out any mistake, into which its author may have fallen; (if he has fallen into any;) that but few will appreciate at all adequately, the extent of his learning and research. For ourselves we will only say, that we have examined the work with considerable care, but that we feel incompetent to pronounce any decision upon the details of its arguments and conclusions, and shall therefore confine ourselves to giving a general account of it, referring the student to the volume itself for a greater variety of facts, and greater exactness in chronological points of extreme difficulty, than we have ever seen in so small a compass. The first discourse is taken up with the *Certainty, Use, Intent, and Importance of Prophecy;* and is introductory to the second, which discusses at length the most important of Miller's pretended proofs, and convicts him of the grossest ignorance, and of the most careless and random way of putting together calculations, which can well be imagined. Dr. Jarvis confines himself to these three assertions of Miller:

I. That the punishment of God's chosen people was to continue seven prophetic times, or 2,520 years. The supposed proof of this is, Levit. xxvi. 18. In answer, the application of the text is first allowed, and it is shown that no such conclusion as Miller's can follow from it; but secondly, the text is proved to have no reference at all to a period of years, but to be similar to Matt. xviii. 21, 22.

II. That the 2,300 prophetic days of Daniel are to be computed, as beginning with the 70 weeks, and ending in this present year. On this extremely difficult prophecy of Daniel, it was not to be expected that Mr. Miller could throw any new light; but the opportunity which he affords to Dr. Jarvis of bringing into the field the great authorities, to the edification of the attentive reader, is not lost upon him, and accordingly the different theories of Mede and Sir I. Newton are elaborately stated.

III. That the present year completes the six thousandth of the world. This most gratuitous assertion, upon whose proof Mr. Miller spent "three whole days," leads the author into a long computation and arrangement of dates, which he carries through an Appendix of 120 pages, and into which we will not pretend to follow him. He arrives at length at this conclusion:

"The present year is therefore the year of the world:

According to the Jewish-Hebrew Computation,	5862
According to the Samaritan-Hebrew Computation,	6103
According to the Alexandrian Text of the Septuagint,	6998
According to the Vatican Text of the Septuagint,	7098"

It would have been strange indeed, if Dr. Jarvis had confined himself merely to a refutation of so ephemeral a scheme as that which gives occasion to his book. He has devoted himself to that work, in the lectures which were written and delivered, because many persons naturally desired to know his opinion upon the disputed points of chronology, on which Miller founded his system. But full two thirds of the volume, as now published, are taken up with an Appendix, in which his adversary is entirely lost sight of, and the opinions and labors of great men, heroes in chronology, are familiarly quoted, and balanced against each other. In order to ascertain the present age of the world, there are two things to be attended to: first, to determine on the *authority* which you will follow; and secondly, to reconcile the *difficulties* of that authority. For the earliest chronology there is, of course, no other authority but the Holy Scriptures; but there happen to be three different texts of the Scriptures, the Hebrew, the Samaritan, and the Greek of the Seventy. The differences between these texts are stated in the Appendix, and the author (with most good modern chronologists) decides in favor of the Hebrew. This is done while discussing the chronology of the Book of Judges. The very mention of this prepares the reader for that Crux Chronologorum, the reconciling of Acts xiii. 20 with 1 Kings vi. 1, and the latter with the history in the Book of Judges. The doctor gives at length the views of the old and modern writers, considers St. Paul as using popular language, receives the present Hebrew text in 1 Kings vi., and after detailing Usher's and Marsham's scheme of reconciling the history, offers one of his own, on page 90, to which we must refer the reader.* He next proceeds to the chronology of the Kings of Israel and Judah, which he throws into a tabular form, and among other difficult questions, considers Dr. Hale's hypothesis of an interregnum between Amaziah's death and Uzziah's accession to the kingdom of Judah: he agrees with Hale's, though he calls it a minority, rather than an interregnum; the doctor therefore qualifies, or perhaps retracts the censure, which he passes on Miller, (p. 56,) though, as he says in the preface, (p. iv.,) he thought it more honest not to alter the sermon, as it was delivered from the pulpit. He next goes on to the chronology of the Assyrian empire and the kingdom of Babylon. The latter he settles first, following the Canon of Ptolemy, which, as it is based on astronomical observations, admits of very accurately fixing the Babylonian dates; by these the Assyrian dates are afterwards arranged, and the whole is thrown into tables. Next follows the Medo-Persian chronology to the subversion of that empire; and afterwards the chronology of the four kingdoms formed after the extinction of the family of Alexander the Great, each of them separate, and all accompanied with tables, an arrangement, the convenience of which none but a student can appreciate. It will appear from this brief synopsis, how small a place Mr. Miller occupies in the book before us, which covers all the chronology of the world from its creation to the birth of Christ, as far as it is known; of course we have no right to dictate to Dr. Jarvis, but we hoped to find his opinion, on the belief once so general, that 6,000 years is to limit the duration of the world in its present state, which Mr. Greswell so learnedly defends; not that the doctor's subject, which was chronology, led him to discuss the point, but only, as he must have considered it, his opinion would have been valuable, and his discussion interesting. For the doctor's charitable opinion of Mr. Miller, and of the good and evil which may result from his delusion, we quote in conclusion the eloquent words with which he finishes his second discourse; and with this brief notice, recommend the book to the attention of our readers, and particularly to the attentive study of all our students who take an interest in such matters:

"I do not know, and probably have never seen him. I can therefore judge of him only by his writings; and the experience of ages has proved, that such judgment is often deceptive. Notwithstanding all I have said of his unwarrantable perversion of the Scriptures, I believe that, by some ingenious process of his own mind, he has convinced himself that he is right. I look upon him therefore as sincere, though ignorant; and as well-meaning, though fanatical. In the examination of his books, I have been often struck with the strange mixture of good sense and absurdity scattered through them, and have been often edified by his excellent and pious observations on the necessity of being in readiness to meet our Judge. The 'Lecture on the times and its duties,' and that 'on the parable of the ten virgins,' are of this sort. With small exceptions, they are excellent; and, taken apart from his theory, may be read with profit. The feelings therefore with which I regard the man, are as mingled as his writings. I attribute much that is censurable in him to the influences under which he has lived. He was, as I understand, a respectable farmer; and during the leisure which God grants the farmer at times to enjoy, he applied himself for about seventeen years to the study of the Holy Scriptures, and especially the prophecies. In doing so he did well, so far as the naked fact extends; and if he had been brought up in the sober-minded habits of a Churchman, he would have contented himself with applying to his clergyman or his bishop to unravel difficulties, and 'in patience and comfort of God's holy Word,' would have gone on in his Christian course quietly and rejoicing. But the fatal licentiousness of private judgment, and the rash contempt for God's institutions which are working such mischief in our country, have prompted him to run without being sent, and to become the founder of a short-lived sect, instead of a lively stone in the Temple of God's building.

"When time shall have proved to him that his theory is wrong, and the excitement shall have passed away with the dream that has occasioned it, I cannot but think that he will look back with bitter remorse on his present career, and shudder at the thought of the awful responsibility which he has heaped upon himself. The amount of the evils which his rash intrusion upon the ministry has occasioned, what man can calculate? How many, under the agonies of despair, have committed suicide! How many are now in the cells of a mad-house! How many have been led to forsake their honest callings, and impoverish themselves, and ruin the happiness of their families! How many 'unstable souls' have been so 'shaken in mind,' as to forsake the noiseless path of religious duty to run after a phantom by which they have been bewildered and affrighted! How many have been made to scoff at God's Word, by the pitiable ignorance of a rash expounder! How many have joined in the sneer and the laugh, and have thus made shipwreck of the faith through which alone they can be saved! How many enthusiasts, wrought up into present frenzy, when convinced that they have been deceived, will, instead of repenting, be led to deny the Lord that bought them! Alas! who can tell?—The Lord God of gods—the Lord God of gods—he knoweth. Almighty God, in his wise providence, can bring good out of the extremities of ill. The very excesses which make Holy Faith to become faint, and the angelic countenance of Hope to be darkened, and tender Charity to weep and mourn, may lead, under God's guidance, to their final strength, and brilliancy, and joy. The very tossings of the tempest around them, may lead wise and reflecting men to take refuge in the Ark of God's Church, and there to float tranquilly over the heaving Deluge."

* A peculiarly interesting quotation from Eusebius' Chronicon, on pages 77ss. deserves special attention for several reasons. It is in itself important, it shows the scholarship of the book, and that the author has been over all the grounds himself, (as the passage in the chronicon was never published entire until the two magnificent editions of Milan and Venice came out during the present century,) and beyond all, because it is one of those instances, which occur from time to time, and which tend to encourage the faith of the Church's little ones, in which the objections of infidels (as in this instance they so repeatedly object) only need increased learning and a happy providence to bring out some forgotten or mislaid information, in order to meet with complete success their paltry objections to divers parts of our Holy Scriptures. The whole passage, which the doctor has abridged at the place referred to, deserves attentive consideration.

For the Churchman.

ERRORS OF THE TIMES.

"Whatever vague generalities may be uttered concerning the *duty* of baptism, it is but too commonly regarded as a mere ceremonial observance,—a mere sign, unaccompanied by any thing signified. And the pious nurture of children, whether baptized or not, (so far at least as their religious state is concerned,) is considered of no avail; until, sometime during life, they shall become subjects of the 'new birth,'—converted by a sudden 'change of heart,' of which they have a distinct consciousness, and in which they are entirely passive."

"Though in reading the Scriptures, baptized persons are represented as * * * 'members of Christ,' having 'put on Christ' by baptism, yet these are all regarded by those who are imbued with the New Theology, as figurative modes of expression, from which they derive no distinct conception of the real efficacy of the sacrament. The great idea of the 'new birth' swallows up all concern for the sacramental and ordinary means of grace," &c.—*Bishop Brownell's late Charge.*

"September 26, 1842. This morning I admitted to the Church, by baptism, eight of the dear children for whom I have been laboring and praying for some years. Most of these children had been on probation some months, and all of them long enough to give good evidence of having been 'born again.'"—[sic.]—*Rev. Mr. Payne, of the African Mission.*

To the writer, here is pretty fair proof that the Churchmen to be found at "Graway," are very likely to be "imbued with the New Theology." How the prayer in the Baptismal Service could be consistently used over the "new born" candidates, viz., that "they might be born again," I am at a loss to conceive. At any rate, it argues but superficial preparation for the work of "laying foundations," where terms are used with such confusion.

J.

THE CHURCHMAN.

SATURDAY, AUGUST 12, 1843.

TO CORRESPONDENTS.

We have received an extract from a letter of the Rev. Professor M'Vickar, in relation to Mr. Carey's examination, and also a communication from the Rev. Mr. Higbee on the general subject, both of which we have been compelled to exclude this week. They will appear in our next.

We regret to be obliged to defer to our next the communication of "A Trustee," in regard to that part of the pamphlet of Drs. Smith and Anthon which relate to the proceedings of the Board of Trustees of the General Theological Seminary. We had supposed that this portion of their pamphlet would carry with it its own refutation, as conveying impressions unworthy of the Board of Trustees, and inconsistent with its known character. It seems, however, that we have mistaken the temper of the public, and that this part of the pamphlet, as well as the rest, is held (and that by some that ought to know better) for a fair statement of the truth. For this reason we are glad that "A Trustee" has set this matter in a correct light, though in so doing, he has anticipated the remarks which we had intended to offer in connexion with a notice of the Proceedings of the Board, as soon as the Secretary's Journal should be published.

"G," if possible, in our next.

"W," "Constant Reader," "An Alumnus of the Seminary," "P. Q," "John Short," "Agricola," and others who have kindly expressed their approbation, will accept our thanks, though it is literally impossible for us to insert all their communications. Those from Connecticut which express dissatisfaction with the recent course of the Church Chronicle, we must positively decline. The bishop, or Standing Committee of that diocese, is the proper arbiter in the case.

"W. H. L.," (two numbers,) "Northern New York," and "W. A.," (whose first number is in type,) shall appear as soon as possible.

STEADFAST IN THE TRUTH.

The appeal of Drs. Smith and Anthon to the public seems to have been received as the signal of a concerted onslaught against the Church on the part of the several varieties of professedly orthodox Christians, whom, for want of a better term, and without an intention of disrespect, we call dissenters. These with one voice applaud the two doctors for their courage and fidelity in opposing their bishop, but give them, at the same time, pretty broad and ungracious hints of their inconsistency and feebleness in thus shaking a few dry leaves and branches, while as yet they have made no attempt to pull up the roots of Popery, viz, the Apostolic Succession and Baptismal Regeneration.*

Not certainly with the hope of convincing these assailants, (who, however, let us all remember, may receive that benefit from our prayers which in their present temper of mind they cannot receive from our arguments,) but simply in order to aid our readers to stem the present flood of invective, we propose to give a brief statement of those principles of the Church which are just now misrepresented with an unusual exorbitance of virulence and error. It were tedious to quote the articles which we have especially in view, and we shall therefore refer in general to the Presbyterian, (now fraternizing openly, as do his fellows secretly with the Catholic Herald, who, as usual, is forward to encourage and promote the work of heresy and infidelity) the New York Evangelist, the New York Observer, and the Christian Intelligencer; which last we shall follow in the order of our topics.

1. PRIESTLY POWER.

Our doctrine on this subject is, that the ministry of CHRIST'S commission, and they alone, have authority to preach the word and administer the sacraments agreeably to CHRIST'S appointment. The power which we claim for the Christian ministry authorizes them to preach those doctrines, and none other, which are contained in the Holy Scriptures of the Old and New Testaments: it does not empower the ministry to withhold any doctrine which these Holy Scriptures do contain, nor to urge as necessary to salvation any thing which they do not contain. It empowers the ministry to administer the sacraments as CHRIST has appointed them, and not to unite with them, as necessary to their validity, any forms or ceremonies which He has not appointed. Whatever ceremonies of this kind we have, we account as things in themselves indifferent, which every particular Church is free, with the consent of its members, to impose or rescind, and which therefore can form no bar to communion with any other Church which is, as all true Churches are, sound in fundamentals, and gathered by a ministry of CHRIST'S institution. This is the substance of our doctrine as respects priestly or ministerial power; a power which is purely spiritual, and regulated by the Holy Scriptures of the Old and New Testament which we revere as the charter of the Christian Church. Hence the charges which are brought against us of advocating a priestly power which is *boundless, arbitrary, irresponsible,* and which asserts a right to temporal jurisdiction, are untrue and unjust.

2. CHURCH AUTHORITY.

The laity of our Church are represented in her Diocesan and General Conventions; and the constituted authority of our Church, in its legitimate action, is such as has received their sanction in their legislative capacity. What, then, will *they* say to the following passage, which we quote, capitals and all, as it occurs in the columns of a zealous advocate of the two doctors, *viz.*, the Christian Intelligencer? "Their [the Papists'] coadjutors under a Protestant name, who reject the Papal Supremacy only because it interferes with their own prelatical assumptions, call the same 'working of Satan' by another and more genteel appellative—'THE LEGITIMATE ACTION OF THE CONSTITUTED AUTHORITY OF THE CHURCH!'" Language like this, which stigmatizes all law and order (and therefore all Christian liberty) as the "working of Satan," is shocking to a Christian ear; and if there be a sure word of prophecy which points us to a union, in the last days, of the Papal and Infidel forces, under an Antichristian power, against the true followers of our Saviour, we see not how any man can use or sanction such language without proving that he is already fighting under the banner of Antichrist; nor how any good Christian can read it without being admonished to gird himself, by prayer and fasting, against the days of approaching persecution.

3. BAPTISMAL REGENERATION.

The question here involved, so far as we can see, is one between freedom and necessity, between the redemption of only a part and the redemption of all mankind. We hold that all mankind have been redeemed by CHRIST to a capacity of salvation; and that as many as are admitted into the Church of CHRIST which is visible on earth, are made thereby partakers of all those spiritual gifts which are necessary to their eternal blessedness; and which CHRIST has to this end bestowed on his Church, and through it, on every one of its members. Grant us these two points, and you grant all that we mean by Baptismal Regeneration. The gifts of the spiritual as well as of the natural life may, we think, be abused and forfeited; and hence we hold that the regenerate may, and that if they die in an impenitent and unbelieving state, they assuredly will, perish forever. This is the substance of our doctrine of Baptismal Regeneration; nor do we see on what ground it can consistently be opposed except on that of an arbitrary election of some individuals to eternal life to the exclusion of others. Of course we disclaim the doctrine that baptism or any other Christian ordinance can be profitable to men without repentance, faith and charity on the part of all those who are capable of exercising these heavenly virtues. Indeed, we have no other idea of Christianity than that it is the best, and the only effectual, remedy for "sin and uncleanness;" and we suppose that unless it renders its professors more pure, more holy, more humble, more obedient to the truth, and more abundant in the peaceable fruits of righteousness, they might as well be Pagans or Mahommedans, as Christians.

4. THE LORD'S SUPPER.

In regard to this sacrament, our Church teaches that it, when duly administered, is the means of *growth* and *nourishment* in the Christian life to all those—and only those—who receive it worthily; i. e., with hearty repentance of all past sin, a lively faith, and the steadfast purpose of a new life. Whoever grants this, grants all that we ask; and all that, so far as we know, is taught by any of our divines living or departed. The doctrine indeed is variously expressed; sometimes in the fervid strains of an age more remarkable for the love of GOD than of mammon, at others in the frigid language of an age more remarkable for the love of mammon than of GOD; sometimes in connection with jejune and sensual views of theology, and at others in connection with those profound depths of human redemption which are unfathomed and unfathomable by the plummet of worldly wisdom. But the doctrine itself, in whatever terms it may be couched, is neither more nor less than what is contained in our Catechism; viz., that the inward part or thing signified in this blessed sacrament, *viz.*, the Body and Blood of CHRIST, is given to the faithful to nourish and invigorate the new and spiritual nature which we derive from CHRIST, like as the outward part or sign, *viz.*, the bread and wine, nourishes and invigorates the natural life which we derive from Adam.

The principle of growth and nourishment in our new, heavenly and immortal life, is the Body and Blood of CHRIST; and hence every statement of our doctrine assumes the fact of the real and spiritual presence of Him *whose flesh is meat indeed, and whose Blood is drink indeed;* and who hath said, "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." (John vi. 55, 56) To deny this fact is, as far as in us lies, to destroy the inward part of the sacrament, just as the Romanists, by denying that the bread and wine remain after consecration, destroy, as far as in them lies, the outward part of the sacrament; the one being virtually a denial of our faith, as is the other a denial of our senses. But when the fact of the Presence is assumed and acknowledged, and we agree as to the substance of the sacrament, and as to its end and use, all controversy about the manner of the Presence is more curious than useful. "For the manner," we quote the language of of a profound civilian, the author of "The Law of Nature and of Nations," "both in naturals and morals lies oftentimes hid and is unknown; and for all that there may be no less profit and advantage from the right use of them. And further, this is to be taken for granted, that the substance of the sacrament, and what is therein exhibited and received, does not depend upon the persuasion and credulity or belief of the men that use it, but upon the disposition and appointment of Him that institutes it. And, therefore, neither a true nor a false interpretation of the words of institution can make that the Body and Blood of CHRIST, is present or not present in the Supper, but the will and the veracity or truth of Him that hath instituted it. To which these words may be applied (Rom. iii. 3.) 'Shall their unbelief make the faith of GOD of no effect?' So, for instance, if any unknown sort of meat or drink be given to any man, though he should entertain a belief that it is otherwise than it truly is, yet is not that meat or drink therein altered or changed; and the man does not receive that which he persuades himself he receives, but that which was offered to him by his entertainer. So though it signifies much towards the fruit of this sacrament with what persuasion a man comes to partake of it, yet that persuasion, whether too large or too narrow, does not change the substance of the sacrament. From whence it follows, that they who receive this sacrament whole, and according to the institution of CHRIST, do receive the same thing as to the substance, and neither more nor less, although they think diversely concerning that which is invisible. And so in this Supper there is not more received among the Lutherans than among the Reformed; nor is

* We have cut the following slip from a selection of the Presbyterian:

"It is singular that no examination of Mr. Carey appears on two points of the Oxford heresy, viz: Apostolical Succession and Baptismal Regeneration. Is it possible that even Drs. Smith and Anthon held these inexpressible puerilities?"

Of many like things, take the following from the New York Evangelist:

"We fear that the new Protestants, Drs. Smith and Anthon, to whom we render due honor for the boldness of their movement, will find that they have struck either too late or too early. It is too late, they themselves have said, to oppose the beginnings of heresy. Their contest is with errors well matured and strongly entrenched. It is too early, we fear, for effect on the Episcopal Church

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"Our object is not to discourage them, but to rouse. The battle cannot be successfully fought without great plainness, discrimination, and energy. They must be willing and able to strike deep, in order to arrest the progress of error to any essential purpose. If they leave untouched the dogma of baptismal regeneration, and the exclusive validity of prelatical ordination, they will accomplish but little. The spirit of Popery can draw in its horns for a moment, or suffer some of them to be amputated, if only these are spared. She will soon be able to push them all out again, as flourishingly and as powerfully as ever."

there less received among these than among the former. So that there is no need to dispute so fiercely concerning this article, under which is included, in the opinion of all antiquity, an awful mystery which cannot be perceived by our senses, and which ought to be considered and handled with a sort of sacred horror."—*Puffendorff's "Essay towards the Uniting of Protestants."*

Happy were it for the Church of GOD, if men would leave the subject here, and cease to embarrass it with the theories and technicalities of the schools. But since we are not permitted to enjoy the simplicity of the Gospel, but are charged with doctrines which we do not hold, we must distinguish and separate these from the simple truth which our Church teaches.

Speaking of Dr. Pusey's late sermon, the Presbyterian says:

"There can be no doubt that Dr. Pusey holds the dogma of transubstantiation, or at the very least, its sister consubstantiation, and that this sermon is an effort to convey that doctrine, and yet so to word the act of conveyance as to leave loopholes through which a clever controversialist may escape, and laugh at Episcopal censure."

This language is equally frivolous and unjust. Dr. Pusey's repeated and earnest disclaimers ought to secure him from the imputation of holding the Roman theory of the Presence. We have not seen a shadow of proof that he holds the Lutheran theory. There is another theory which meets, so far as we can see, all that Dr. Pusey has said, and which has been, as the other theories have not, adopted by many of our divines; viz., that the bread and wine are changed by consecration, not into the natural, but into the sacramental Body and Blood of CHRIST; and so made by divine appointment the means of communicating to the faithful the normal principle of that glorified humanity which our Blessed LORD holds in union with the divinity. It had been quite as reasonable, and a little more charitable, in the Presbyterian, to attribute this theory to Dr. Pusey. We do not know, however, that Dr. Pusey holds this or any other theory on the subject. We can only learn from his sermon that he holds the fact of the Real Presence; the fact that the Body and Blood of CHRIST are communicated to the faithful recipients of the sacrament to be in them the principle of immortal life to the *body* and the *soul*. No Christian, it is to be hoped, will deny that there is such a gift; and this granted, the only intelligible ground of controversy with Dr. Pusey must be, whether the communication of the gift is ordinarily limited to the sacrament. On this point, however, there can be but one opinion among Churchmen, since our Catechism expressly teaches that the LORD's Supper is, equally with baptism, *necessary* to salvation.

We have thus briefly reviewed some of the principles of our Church which are now, as of old, assailed by the cry of Popery. Let no Churchman be moved by the clamor! If our principles are true, they are none the worse for being held by Papists; for Truth, like the light of heaven, may visit us all, but can contract impurity from none. The Being of GOD is a truth not the less dear to the Unitarian because it is held by the Deist. The Resurrection of CHRIST is a truth not the less dear to the orthodox Congregationalist because it is held by the Unitarian. The divinity and atonement of our LORD are truths not the less dear to Presbyterians and Methodists because they are held by orthodox Congregationalists. The Being of GOD, the Resurrection of CHRIST, His Divinity and Atonement, are truths not the less dear to us because they are held after a sort and in connection with grievous errors, (for none can purely and fully hold even these fundamental verities who do not defer to the Universal Church as the Witness and Interpreter of Holy Writ,) by Deists, Unitarians, Congregationalists, Presbyterians, Methodists, and all others who are covered by the capacious mantle of Protestantism. In like manner the principles of the Apostolic Succession and Ministerial Authority, of Baptismal Regeneration and of the Real Presence, are not the less dear to us because they are held after a sort and in connection with grievous errors, (for none can hold them without adulterous admixtures who do not receive the Bible alone as the Rule of Faith to the present Church,) by Romanists. Our position is a distinctive one, and exposes us to the assaults on the one hand, of Protestants who really have no objective faith, but allow the faith of CHRIST to be *what each man thinks it to be;* and, on the other hand, of Romanists, who have added to the twelve articles of the Nicene or Catholic Faith, the twenty-two new articles of their own, which they are resolved to impose on the world, equally with the other twelve, as the Faith of CHRIST. The principles which we have partially noticed are, we firmly believe, the only ground on which Christianity itself can be permanently defended against the assaults of Infidelity—the only ground on which Papal corruptions can be combatted without detriment to Christian truths; and we are therefore bound to maintain this our distinctive ground, not only for our own sake, but for the sake of those very Protestants, who must, sooner or later, turn from their pursuit after the shadows of religion, and accept the principles which they now assail, as their only refuge from infidelity, their only safeguard against the corruptions of Rome. It behooves us therefore to pay no heed to the clamors of the mere Protestant, nor to the gibes of the Papist, (both which our own folly has only now quickened to new activity,) but to search for, to mourn over, and to amend our own faults, and, regardless of opposition from the right hand or the left, to move forward STEADFAST IN THE TRUTH.

Bishop Doane's able exposure of the article from the London Observer, has been published in a pamphlet form. It will be found on our first page.

The conclusion of Bishop Henshaw's farewell sermon, will be found on our last page. We regret that other matters do not allow us to express otherwise than by an insertion of the sermon, the high sense which we entertain of its merits. For the same reason we have as yet been unable to notice the charges of Bishop Whittingham, and Bishop Eastburn, the sermon of Bishop Lee, that of Professor Ogilby, and several others, portions of which have been marked for insertion in our columns.

We regret to find that some expressions in our last have given pain to a portion of our readers. As relates to the editorial matter, none can be more sensible of its faults than the editor himself; nor more anxious to make such new faults as he discovers in his writings the means of avoiding their repetition for the future. In this respect he trusts that each successive number of the Churchman will be found better than the last. In regard to his correspondents, he is not certain that he would have been justified in expunging (even if he had desired to do so) the expressions which he understands have given offence. The passages referred to, did not seem to him so exceptionable as they have seemed to others; and if they had, still every contributor has his own modes of expression, for which the editor does not hold himself responsible, and with which, indeed, he would account it officious to meddle. Besides, the passages referred to are significant, as showing that the proceedings commented upon were, in the judgment of the writers, wrong in their nature, and so dangerous in their tendency as to be likely to inflame the passions of the populace; and the editor is not clear how far he has the right to suppress testimonies of this kind, coming from distant sections of the country, and intended by their writers for publication. However, as it is a duty to avoid needless offence, he takes leave to suggest to his correspondents to be more guarded in their expressions.

In compliance with requests from many quarters, our publisher, Mr. Sparks, has made arrangements to issue, in a pamphlet form, the articles which have appeared in our paper in relation to the late ordination at St. Stephen's, and the matters which have grown out of it. The pamphlet will be published immediately after the appearance of the next number of the Churchman.

The editor will cheerfully embrace the opportunity thus afforded, to expunge from his articles all such expressions as are needlessly offensive, and may be omitted without injury to the sense. A few such have been pointed out to him by the public prints, and though he is not *much* flattered by receiving lessons in good temper and civility from those whose defensive armor (be it said without offence) is ignorance, and whose only offensive weapons are *nicknames;* yet if these coadjutors will do him the favor to *specify* any further passages of the like kind, it will afford him much pleasure to erase or modify them. Merely *general* complaints of "bitterness," however, it is impossible to meet.

The Right Rev. Alfred Lee, Bishop of the Diocese of Delaware, announced on Sunday last from the pulpit of St. Andrew's Church, Wilmington, Del., his acceptance of the rectorship of said Church.

CLERICAL CHANGES.

The Rev. F. J. Hawley has taken charge of Grace Church, Canton, St. Lawrence county, N. Y. He requests that papers and letters for him may be directed accordingly.

The Rev. T. T. Castleman, of Brunswick county, Va., has accepted an unanimous call to the rectorship of Trinity Church, Staunton. Mr. T. will enter on his duties in Staunton about the 1st of October.

EPISCOPAL VISITATION.—The Bishop's appointments for visitation have been changed by substituting another for that formerly made for *Redhook.*

ALUMNI OF WASHINGTON COLLEGE.—The Hon. Mr. Colby's Oration before the Alumni of Washington College, in Christ Church, yesterday, was a noble performance. We had apprehended that it might be dry and uninteresting, but were most agreeably disappointed.

The Poem by the Rev. J. W. Brown, will detract nothing from his well-earned reputation as a writer of vigorous and polished verse. We hope he may consent to its publication, as many who were gratified listeners to its recital, will be glad to renew their pleasure by a quiet, home perusal of it, which will give them ampler opportunities to dwell upon its beauties, and to drink its true and lofty spirit.—*Hartford Christian Freeman.*

For the Churchman.

GENEVA COLLEGE.

At the Commencement of Geneva College, on Wednesday, 2d inst., the degree of D. D. was conferred on the Rev. Samuel Bowman, of Pennsylvania, and on the Rev. Charles W. Hackley, Professor of Mathematics in Columbia College, New York.

The Commencement was highly creditable to the College. There was obvious in the orations generally, as well as in the poems and addresses delivered before the Alumni, &c., besides substantial proof of intelligence and learning, peculiarly marked evidence of a sound and wholesome tone of religious and moral principle and sentiment. Among many illustrations of this, the present writer was particularly struck with those afforded by the poem of the Rev. Samuel H. Coxe, jun., and the "Master's Oration," by Mr. Benjamin W. Whicher, an alumnus of the College.

The Annual Report of the Faculty to the Trustees exhibited an amount of labor, and of careful attention to duty, every way accordant with the high character and eminent qualifications of the Professors. The Trustees passed the following resolution on the subject:—

"*Resolved*, that the Trustees have heard with much pleasure the report of the Faculty, and rejoice at the evidence afforded by it of the devotion of the Professors to their respective departments, and thus of the confidence to which the College is entitled for its adequacy to the supply of a well-founded, extensive, and useful education."

It is matter of congratulation to the friends of true learning, that the prospect of the number of students for the coming year is unusually promising. The noble stand taken by this College in favor of *thorough* education, is doubtless the means of turning from it the attention of many youths and of their too indulgent parents and ill-judging instructors. It will not fail, however, to secure for it the confidence and patronage of the more judicious and rightly thinking portion of the community. Vigorous measures are about being adopted by the Trustees for the increase of the funds of the College. Interests of the highest character plead for their full success.

B. T. O.

From "The True Catholic."

THE TRUE ISSUE FOR THE TRUE CHURCHMAN. A Statement of Facts in relation to the recent Ordination in St. Stephen's Church, New York. By Drs Smith and Anthon. New York: Harper & Brothers. 8vo. pp. 46.

A more appropriate title for this pamphlet, would have been: An appeal to the religious, and irreligious world, from a decision of the Bishop of New York, in a question of ordination. The pamphlet relates to the recent admission of Mr. Arthur Carey to the holy order of deacons, and to the extraordinary course pursued, upon that occasion, by its reverend authors. Whether Mr. Carey be, or be not, too much inclined to the errors of the Church of Rome; is a question with which we intend to have nothing to do. Under no circumstances would we discuss it, without farther evidence than the *ex parte* statement of his accusers. Under no circumstances do we suppose that we could properly decide it at all; it is a question belonging to another jurisdiction, that of the Bishop of New York; who is not only the proper person to decide, agreeably to the principles and laws of the Church, but is peculiarly fitted, by his knowledge of the subject, to perform the duty. But there is still another reason why we cannot meddle with this question: it has passed, as the lawyers say, *in rem judicatam.* It has been decided by the proper authority. Drs. Smith and Anthon have, however, appealed to the public against the decision of their bishop. They have submitted their cause to the public; and as a part of the public, we have a right, by their own consent, to judge them.

According to their statement, it appears that Mr. Carey was a member of the congregation of Dr. Smith. Having passed through most of the necessary steps preparatory to taking orders, he applied to his rector for the usual testimonial of his fitness for the office, which the canons require should be presented to the Standing Committee. Dr. Smith entertaining doubts of his fitness, on the ground that he held doctrinal errors in common with the Church of Rome, took those means which appeared to him most proper, to inform himself and satisfy his conscience in the matter. The result was that he refused the testimonial. This he had a perfect right to do, and we do not suppose that he could conscientiously have done otherwise. His next step, was to consult Dr. Anthon as to the course which it was proper for him to pursue. It is our opinion, that the step which, in consequence of this consultation, the two reverend gentlemen united in taking, was precisely the proper one. They informed their bishop of the difficulty they felt about Mr. Carey's ordination, and of the facts upon which it rested. Thus far all seems to have been right. Dr. Smith had acted to the best of his judgment, in a matter in which he was bound to act; both had united in putting the bishop in possession of information, important to making up his judgment, in a matter on which he was bound to act. But here it is clear that the rights of Drs. Smith and Anthon to interfere in the matter ceased; for the very plain reason that here their duties ceased. They are not, as far as we are informed, the guardians of the bishop, or the keepers of his conscience. The Church has intrusted them with no authority in the matter of ordination. They had therefore discharged their consciences, and should have been contented to sit still; except so far as they might be called upon by the bishop to aid him in his duties.

The bishop appointed a special examination of Mr. Carey, for the purpose of satisfying his conscience. To this he called the aid of six presbyters of his own selection, besides Drs. Anthon and Smith. For the details of that examination we have not room, and they are unimportant to the view which we take of the matter. We are not trying the Bishop of New York. At the close of the examination, Drs. Smith and Anthon declared themselves dissatisfied with the candidate. The other six presbyters declared themselves satisfied. The bishop reserved his judgment. That judgment was a thing for which he was alone responsible to God and the Church. For any information which might enable him to come to a sounder judgment, he would doubtless have been thankful. But the opinions of Drs. Smith and Anthon were totally immaterial to the question, and besides, the bishop was fully aware of them. The sending to the bishop their protests against the ordination of Mr. Carey, was, therefore, at least, uncalled for; and their teasing him afterwards with inquiries about his decision, in a matter in which they were no way concerned, was something more. They may have proceeded upon the supposition that they had a further duty to perform. But that fancy can only have been founded upon a notion that they had some right to decide in the matter; that they, not the bishop, were the judges of ordination. We recommend to their serious attention, Hooker's definition of a bishop:

"A bishop is a minister of God, unto whom, with permanent continuance, there is given not only power of administering the Word and Sacraments, which power other presbyters have, but also a further power to ordain ecclesiastical persons, and a power of chiefty in government over presbyters, as well as laymen, a power to be by way of jurisdiction, a pastor even to pastors themselves."—*Ecc. Pol VIII. ii.. 3. Keble, vol. iii., p.* 148.

Drs. Anthon and Smith appear to differ so widely from Hooker, as to believe that the power to ordain ecclesiastical persons can be exercised by the bishop only under the authority of his presbyters, and that in this matter they are pastors even to him. But how this pastoral supervision comes to be vested in our authors, more than in the other six presbyters, who agreed with the bishop, we confess we do not know. They intimate that the six were wrong and the two right; that may be, but who is to decide the question? Not the two, we suppose; certainly not the six. We should have suggested the bishop, but his decision has been overruled by the two. They have thrown the question before the mixed multitude which calls itself the religious world. How long has the government of the Church been vested in this class of persons?

The bishop ultimately decided to ordain Mr. Carey; and thereupon Drs. Smith and Anthon did one of the strangest actions recorded in Ecclesiastical History. They went, very unnecessarily to the church, at which the ordination was to take place. When the bishop, according to the requirements of the ordinal, called upon any of the congregation knowing "any impediment or notable crime, in any of" the "persons presented to be ordered deacons, for the which he ought not to be admitted to that office," to "come forth," and "show what the crime or impediment is,"—what did our learned doctors do? Did they inform the bishop of any fact which he did not know? Not at all. They each read a document, which, with almost ludicrous formality, announces to the bishop that an impediment exists, of which, as the documents themselves stated, he knew before. To which Dr. Smith adds the important information, that he "publicly and solemnly protests" against the ordination, which he knew his diocesan had deliberately resolved to perform.

The rubric directs, that "if any great crime or impediment be objected, the bishop shall cease from ordering that person, until such time as the party accused shall be found clear of that crime." Now in this case, Mr. Carey had already been found clear of the crime, as the accusers well knew. They say that he has not been found clear of the crime, "by any tribunal appointed to investigate the charges." But the bishop says, and he is supported by the statement itself, that "The accusation now brought against one of the persons to be ordered deacons, has recently been fully *investigated by me,* with the knowledge, and in the presence of, the accusers, and with the advantage of the valuable aid and counsel of six of the worthiest, wisest, and most learned of the presbyters of this diocese." But we are told, in capitals, that there was no investigation after their protests of Saturday. Do they imagine, that any body but themselves regards those protests as other than waste paper? They made no new accusation and offered no new evidence. They simply reiterated their opinion. But at the close of the examination, the bishop was not prepared to ordain the candidate. No; he wanted time for reflection, and upon reflection he decided to ordain him. But this was not charged as a crime, but as an impediment. Be it so; the bishop knew of its existence, and did not regard it as a sufficient impediment. In every view, except that which assumes Drs. Anthon and Smith, not the bishop, to be the judges in the case, the conduct of the reverend protestors was utterly unjustifiable, because uncalled for and useless.

They affect to speak of their pamphlet as an act of self-defence. But they began the war. The pamphlet is the necessary consequence of the public protest. They ought to have known that, that protest would arouse against their bishop and against the Church, all the evil passions of the ultra-Protestant and Infidel population around them. That the affair would be greedily seized upon by the ungodly press, both secular and that which calls itself religious, as a means of excitement, and that the Church would be involved in a controversy, which could not but be in the highest degree undesirable. Why then, did they not submit to the decision of the proper authority? They intimate that they do not believe in the infallibility of the bishop. But such submissions to authority occur every day, in courts of justice and elsewhere, and imply no acknowledgment of the infallibility of any one. If the decision of every question by a bishop, is to be followed by an appeal to the public, in the shape of a protest, whenever any body is dissatisfied, there is an end to the peace, if not to the discipline of the Church. No society can exist which permits such a state of things. In our opinion, "The True Issue for the True Churchman" is, Can such insubordination be tolerated?

INTELLIGENCE.

DIOCESE OF PENNSYLVANIA.

On Sunday, July 16th, in St. Peter's Church, Philadelphia, Richard M. Abercrombie, an alumnus of the General Theological Seminary, was admitted to the holy order of deacons, by Bishop H. U. Onderdonk. Morning prayer, by the Rev. Mitcheson; sermon by the bishop; the candidate presented by the Rev. Mr. Odenheimer, rector of the church.—*Banner of the Cross.*

At the Annual Commencement of the University of Pennsylvania, on the 14th ult., the honorary degree of Doctor of Divinity was conferred on the Rev. John D. Ogilby, Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church.—*Ib.*

On Sunday, 23d ult., in St. Paul's Church, Joseph M. Lybrand, Henry T. Heister, Samuel P. Nash, and William H. Woodward, (formerly a dissenting minister in England,) were admitted to the holy order of deacons by Bishop Onderdonk. The candidates were presented by the Rev. Mr. Newton, rector of the church.

DIOCESE OF VIRGINIA.

Ordination.—On Sunday, the 16th ult., in St. Paul's Church, Richmond, Bishop Meade admitted to the order of Deacons, E. A Dalrymple, William H. Goode, Carter Page, William H. Pendleton, G. T. Wilmer, Edmund Withers, and J. B. Richmond, Alumni of the Theological Seminary of Virginia, and, with the exception of the latter gentleman, candidates for orders in this diocese. Mr. Richmond was ordained at the special request of the Standing Committee of the diocese of Rhode Island. Morning prayer was read by the rector of the church, the Rev. Mr. Johnston, the sermon was preached by the Rev. Mr. Butler, rector of St. John's Church, Georgetown, D. C., from Acts xi. 24, the candidates were presented by the Rev. George A. Smith. In the ordination and communion services, Bishop Meade was assisted by Bishop Johns.

Ordination.—On Friday, the 7th ultimo, in St. James' Church, Richmond, the Rev. Nicholas Power Tillinghast was admitted to Priests' orders, by Assistant Bishop Johns. Morning service was read by the Rev. Mr. Morrison; sermon by the Rev. Mr. Woodbridge; address by the bishop. The candidate was presented by the Rev. Dr. Empie, who, with the Rev. Messrs. Norwood, Woodbridge, and Morrison, united in the imposition of hands.

Mr. Tillinghast, who has been acting as the assistant of the rector of the Monumental Church, in that city, for some months past, has accepted, we understand, the charge of the parish at Society Hill, South Carolina, and will immediately enter on the discharge of his ministerial duties at that place.—*Southern Churchman.*

DIED,

On Tuesday last, in the 20th year of her age, Eliza Carter, second daughter of Richard Oakley, of this city. Thus in the brief space of one week has a beloved and amiable daughter been severed from her afflicted parents, and her circle of friends.

On Thursday, August 3d, in the 33d year of her age, Mary Elizabeth, wife of James H. Cutler, and eldest daughter of Col. J. B. Wood, after a lingering and painful illness of six months, which was borne with true patience, and Christian resignation. Sustained throughout by a lively faith in her Redeemer, she committed her spirit into His hands, and died, to use her own words, "in peace with God, and perfect charity with the world." Admired and beloved by all who knew her, a wide circle of relatives and friends will lament her early death; yet let them find consolation in this promise, "Blessed are the dead that die in the Lord, yea, saith the Spirit, for they rest from their labors.

E. A. N.

CALENDAR.

AUGUST.

13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

SEPTEMBER.

3. Twelfth Sunday after Trinity.
10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. } Ember Days.
23. }
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Ulster County. Seventh Sunday after Trinity, July 30th, confirmed 13 in St. John's Church, Kingston.

Herkimer County. Thursday, August 3d, confirmed 5 in Immanuel Church, Little Falls.

City of Hudson. Friday, August 4th, confirmed 26 in Christ Church.

Greene County. Saturday, August 5th, confirmed 13 in Trinity Church, Athens, and afterwards, at her residence, a sick member of the parish.

Eighth Sunday after Trinity, August 6th, confirmed 17 in St. Luke's Church, Catskill.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Tenth Sunday after Trinity, August 20, Norfolk, *St. Lawrence County.* Saturday, 26, A. M. Redhook, *Dutchess County;* 4 P. M. Clermont, *Columbia County.*

Eleventh Sunday after Trinity, August 27, Ulster, *Ulster County.* Tuesday, 29, Hyde Park, *Dutchess County.* 30, Esopus, *Ulster County.* 31, St. Paul's Church, Poughkeepsie, *Dutchess County.* September 1, Wappinger's Creek. 2, Marlborough, *Ulster County.*

Twelfth Sunday after Trinity, September 3, A. M. Fishkill Landing, *Dutchess County.* 4 P. M., Newburgh, *Orange County.* Tuesday, 5, Monticello, *Sullivan County.* Thursday, 7, Walden, *Orange County,* Ordination A. M., Confirmation P. M. 8, Goshen.

Thirteenth Sunday after Trinity, September 10, Fishkill, *Dutchess County.* 12, Paterson, *Putnam County,* Ordination A. M., Confirmation P. M. Thursday, 14, Milesquare, *Westchester County,* Consecration A. M., Confirmation P. M. 15, Pelham, Consecration A. M., Confirmation P. M.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Seventeenth Sunday after Trinity, October 8, A. M. Yonkers, *Westchester County.* 3 P. M. Tuckahoe. 9, Greenburgh. 10, Tarrytown. 11, Sing Sing. Friday, 13, Peekskill.

Eighteenth Sunday after Trinity, October 15, A. M. Phillipstown, *Putnam County;* 3 P. M. Cold Spring.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period

NOTICE.

MISSION CHURCH OF THE HOLY EVANGELISTS.

QUARTERLY SERMON.

This church, which has been closed for alterations, repairs, and painting, will reopen next Sunday, the 13th inst.

The Regular Quarterly Sermon will be delivered in the evening, by the Rev. Dr. Stone, of Brooklyn. The collection taken to aid in defraying the incidental expenses of the station. Services to commence at 7½ o'clock. August 12, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
August 12, 1843. 35 Murray street.

WESTERN NEW YORK.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Western New York, will meet in St. Peter's Church, Auburn, on Wednesday the 16th day of August next, at 10 o'clock, A. M.

By order of the Bishop,
July 29, 1843. P. A. PROAL, Secretary.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.
139 Broadway, August 12, 1843.

ACKNOWLEDGMENTS.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer, since his report of the 26th July, has received the following contributions, viz:

From St Peter's ch, Westchester, Rev Dr Powell, rector, $12 85. St Peter's ch, Albany, Rev Dr Potter, rector, $65. Total amount, $77 85.

C. N. S. ROWLAND, Treasurer,
August 9, 1843. 55 Water street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From Mr Charles R Swords, donation, $10. Mr Charles Tomes, annual, $2. Total amount, $12.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, August 9, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sum:—

From St Luke's ch, Rev J M Forbes, rector, $25. H W, donation, $5. Total amount, $30.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, August 9, 1843.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 26th of July, has received the following contributions:

Collection in Trinity ch, Brooklyn, Ct, $11; a friend to missions, from Rev D G Tomlinson, Ct, $2; Trinity ch, Fairfax, Vt, half, $2 50; Trinity ch, Fishkill, N Y, by G C Verplanck, Esq, warden, $25; ladies' missionary society, Trinity ch, Columbus, Ohio, $33; through E Wilcox, Esq, R A in Phil, from Zion ch, Charlestown, Jefferson co, Va, $2; St Stephen's ch, Wilkesbarre, $2 13; through W H Hubbard, R A in Richmond, Va, from Rev G Lemmon, Leeds parish, Va, $17 50; Trinity ch, Staunton, $3; Benton parish, Williamsburgh, $25 35; Mrs Dickson, $2; little girls, $1 25; Mrs Mary Hawkins, James City, $3 25; William and Maria Savage, $1; through Benjamin Howard, Esq, treasurer, Boston, from St Paul's ch missionary association, for the West, $22 65; general purposes, $110; Evangelical Society, St Peter's church, Salem, $40; through the Rev J D Carder, rector of St John's ch, Fort Hamilton, from M M Z, $10; a friend to Episcopal missions, $6. Total, $319 63.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
August 9, 1843. 139 Broadway, New York.

TRINITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.
August 12—tf.

THE TRUE CATHOLIC: REFORMED, PROTESTANT, AND FREE.
EDITED BY
MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH, with the approbation of the Bishop of Maryland.

PUBLISHED MONTHLY, in large octavo, 48 closely printed pages, each number. Terms, $2 50 a year, payable in advance.

The first number was issued on the 1st of May, which, with the subsequent numbers, will be furnished to new subscribers.

All postmasters are authorized by law to frank letters, free of postage, with money enclosed for this magazine. A gold piece of $2 50, carefully secured under the seal, is a convenient remittance for one year's subscription. Address, (free of postage,)

JOSEPH ROBINSON, Publisher,
No. 110 Baltimore street, Baltimore.
August 12. 2M

SELECT CLASSICAL AND COMMERCIAL BOARDING SCHOOL,
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The school is in a retired and pleasant situation.—Mr. C. has had considerable experience in teaching.

Terms, $75 per term of twenty-two weeks, payable at the end of one month from its commencement.

References to the Right Rev. Bishop Onderdonk, and several of the city clergy; also, to the parents of his pupils.

Circulars may be obtained at 121 William street, New York.
August 12, 1843. $4t

BEAVEN'S HELP TO CATECHISING.

JUST PUBLISHED, A Help to Catechising, for the use of Clergymen, Schools, and Families; by the Rev. J. Beaven, D. D.; arranged, enlarged, and adapted to the use of the Protestant Episcopal Church in the United States, by Rev. Henry Anthon, D. D.

This little volume is designed as the first of a series illustrating the doctrines and discipline of the Protestant Episcopal Church, and will be followed by Catechisms on the Morning and Evening Service. The series will be under the editorial charge of Dr. Anthon. Price, single copies, 6¼ cents; 50 copies, $2 50; 100 copies, $4.

N. B. Any of the clergy, or heads of Sunday schools of the Episcopal Church, may receive a copy of the work *gratis* for examination, by addressing the publishers free of postage. Postmasters are authorized by law to make such requests, *free of expense.*

D. APPLETON & CO.
Aug. 12—2tis Publishers, 200 Broadway.

NEW ENGLISH CHURCH BOOKS.

JUST received, for sale by the Importers,
D. APPLETON & CO.,
200 *Broadway,*

Henry's Ecclesiastical History, translated by Newman, vol. 2, $3 50.
Bishop Andrewes' Sermons, vol. 5, $3 50.
Library of the Fathers, translated, vol. 12, $2 75.
The Churchman's Year, by the Rev. C. F. Townsend, 2 vols. $7.
Palmer's Episcopacy Vindicated, against Wiseman; 12mo. $1 75.
Bishop Bull on Justification; translated, 2 vols. 8vo. $5.
Archbishop Bramhall's Works, vols. 1 and 2, $6.
The Holy Week, by the Rev. J. Williams, 12mo. $2 50.
The Passion, by do., 12mo. $2 75.
Plain Sermons, by contributors to the Tracts for the Times; vols. 3 and 4—$2 each.

(*List to be continued.*)

D. A. & CO. import by every steamer all the more important Episcopal Publications of Oxford and London. August 5.

TO CLERGYMEN, STUDENTS, &c.

D. APPLETON & CO. have in press, *THE UNITY OF THE CHURCH.* By Henry Edward Manning, A. M., Archdeacon of Chichester.

This work is acknowledged by the highest authority in England and this country, to be the most able treatise on the subject. The London copy costs three dollars—the American will be handsomely printed for one dollar. August 5—2tis

JUST PUBLISHED,
REV. DR. PUSEY'S SERMON ON THE EUCHARIST,
WITH AN AMERICAN APPENDIX,

COMPILED from the Confessions of Faith and other Standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Melancthon, and Luther. JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
August 5.

J. A. SPARKS, 109 Nassau street, has on hand a few copies of the Rev. Mr. Haight's Sermons, preached in 1841, on the Holy Scriptures, and the Unity of the Church. Price 12½ cents. August 5.

A LADY of experience in teaching, who can speak the French Language, and furnish satisfactory testimony of her character and abilities as an instructress in the ordinary English branches, may hear of an eligible situation, by applying to the Rev. Dr. Lyell, 77 Anthony-street. July 22.

JUST PUBLISHED,
REV. DR. JARVIS'S SERMONS.

TWO Sermons, by the Rev. Dr. Jarvis:—The first on Prophecy in general, the second in reference to the Doctrine of the Second Advent.

In pursuing this subject, Dr. Jarvis has been led to compile several original chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of scriptural chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. SPARKS,
Churchman Bookstore, 109 Nassau-street.
July 15.

THE STABILITY OF THE CHURCH:
As seen in her History, and in her Principles.

A SERMON preached in St. Peter's Church, Albany, on Sunday, the 23d of July, being the Sixth Sunday after Trinity. By the Rev. Horatio Potter, D. D., Rector of said Church. For sale by

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
August 5.

NEW WORK ON THE CHURCH.
D. APPLETON & CO., New York,

WILL shortly publish, *THE DOUBLE WITNESS OF THE CHURCH;* by the Rev. W. Ingraham Kipp, author of "Lenten Fast;" in one elegant volume, 16mo., of 350 pages.

Contents.—I. Introductory. Necessity for knowing the reasons why we are Churchmen. II. Episcopacy proved from Scripture. III. Episcopacy proved from History. IV. Antiquity and Authority for forms of Prayer. V. History of our Liturgy. VI. The Church's View of Baptism. VII. The Moral Training of the Church. VIII. Popular Objections to the Church. IX. The Church in all ages the Keeper of the Truth. X. Conclusion. The Catholic Churchman.
August 5—2tis

VALUABLE CHURCH BOOKS.
FOR SALE,
A COPY OF MELVILLE'S SERMONS.
SUMMARIES OF
THE SERMONS AND DISCOURSES
OF
SHERLOCK AND JEREMY TAYLOR.
BY REV. T. S. HUGHES.
THE HOLY SCRIPTURAL DOCTRINE
OF THE
DIVINE TRINITY IN ESSENTIAL UNITY,
AND THE
SUPREME GODHEAD OF JESUS CHRIST.
AN ESSAY ON THE CHURCH,
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SACRED CLASSICS, CONTAINING SPIRITUAL PERFECTION UNFOLDED AND ENFORCED.
TREATISES DEVOTIONAL AND PRACTICAL,
BY JOHN HALL, D. D.
BUTLER'S ANALOGY OF RELIGION.
JAMES A. SPARKS,
Churchman Bookstore,
July 29. 109 Nassau street.

THE following works, important to Churchmen, just received and for sale:
Bishop Bull's Vindication of the Church of England.
Dodsworth's Discourses on Romanism.
Knox on the Eucharist, with an Appendix, by Bishop J. Taylor.
Ratramn on the Body and Blood of the Lord.
Palmer's Letters to N. Wiseman, D. D., Numbers 1 and 2.
J. A. SPARKS,
Churchman's Bookstore, 109 Nassau-st.
July 15.

OBSERVATIONS ON THE CHURCH; Its Nature, Organization, and Ministry. By Rev. George W. Nichols, M. A. Just published, and may be found at Church Depository, No. 20 John street.
July 29. 4t

PUBLISHED THIS DAY,
A LETTER TO A PARISHIONER, relative to the recent Ordination of MR. ARTHUR CAREY. By the Rev. Benjamin I. Haight, A. M., Rector of All Saints' Church, New York.
J. A. SPARKS,
July 27. Churchman's Bookstore, 109 Nassau st.

BEAVEN'S HELP TO CATECHISING

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION is about to republish, under the joint revision of the AUTHOR and its EXECUTIVE COMMITTEE—A Help to Catechising. By the Rev. James Beaven, D. D. This little work will be found an exceeding valuable auxiliary in the matter of parental and Sunday school instruction. The copy used will be the *Second* London Edition, containing important additions to the first. The type adopted will be clear and the form substantial.

Church Depository, 20 John street,
New York, June 28, 1843.
July 1—tf

SHORTLY WILL BE PUBLISHED, BY
D. APPLETON & CO.,

TALES OF THE VILLAGE, by the Rev. Francis E. Paget, A. M., Chaplain to the Bishop of Oxford, in three very neat volumes, 12mo.

This work is written in a very elegant and fascinating style. The author happily illustrates the workings of Church Principles as opposed to Romanism and Dissent. In one of the volumes the difference of character between the Churchman and Infidel is beautifully portrayed. August 5—2tis

GENEVA COLLEGE.

CANDIDATES for admission to the next Freshman Class will present themselves for examination on Monday and Tuesday before Commencement, or on Wednesday, September 13th, the day before the beginning of the fall term. BENJ. HALE, Pres't.
Geneva College, August 1, 1843. 6t.

JUST PUBLISHED,
DR. PUSEY'S SERMON,
ON GOOD PAPER AND LARGE TYPE.
"The Holy Eucharist a Comfort to the Penitent."

A SERMON preached before the University in the Cathedral Church of Christ, in Oxford, on the Fourth Sunday after Easter.

By the Rev. E. B. Pusey, D. D.—Price 12 1-2 *cents.*

BY D. APPLETON & CO.,
July 29. 200 *Broadway,*

CATHEDRAL CHANTS.

A SELECTION of Cathedral Chants, adapted to the Service of the Protestant Episcopal Church in the United States; together with Services for the Communion; now first published in this country. A pamphlet containing the words of the Chants, arranged with the proper divisions, corresponding with the music, accompanies this selection. Arranged with organ accompaniments. By A. U. Hayter, Organist of Trinity Church, Boston. Just published, and for sale, by

J. A. SPARKS,
July 22. Churchman's Bookstore, 109 Nassau-st.

CROSWELL'S PRAYERS.

A MANUAL OF FAMILY PRAYER; adapted to the Various Seasons of the Ecclesiastical Year; with Prayers and Thanksgivings for special occasions. By Rev. Harry Croswell, D. D., Rector of the Parish of Trinity Church, New Haven. Just received and for sale at the

Churchman's Bookstore, 109 Nassau street.
July 1. J. A. SPARKS.

KNIGHT & COLBURN,
BOOKSELLERS,
BALTIMORE, MD.

CHURCH MUSIC and other works, published by J. A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

THE WORK OF CHRIST'S LIVING BODY.

A Sermon preached before the Convention of the Protestant Episcopal Church, in the Diocese of Maryland, May 31st, 1843. By J. P. K. Henshaw, D. D., rector of St. Peter's Church, Baltimore, and bishop elect of the Diocese of Rhode Island.

(*Concluded.*)

III. Having thus considered the Church as one body, of which Jesus Christ is the Head, and shown how unspeakably important it is that its ministers and members should be individually united to the Head by a living faith, and sanctified by the same Spirit by which the whole body is animated and governed, we pass on to speak of the *means by which the growth and extension* of the Church are promoted.

Like the human body, to which it is compared, the Church of Christ does not attain its growth at once, but passes through infancy and childhood to the full vigor and maturity of manhood. "It must grow up into Him in all things, who is the Head, even Christ." Under the divine blessing, "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh *increase* of the body, to the edifying of itself in love." Here it is evidently implied that all the living members of the Church, in the exercise of their appropriate functions, contribute to the growth of the entire body. The ordinances and the ministry have a special agency in this work. They are given "for the *edifying* of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Various figures are employed in the New Testament to illustrate the growth and extension of the Church of God. "It is like leaven which a woman hid in three measures of meal, till the whole was leavened." "It is like a grain of mustard seed—which when it is sown in the earth, is the least of all seeds, but afterwards becomes a great tree, so that the fowls of the air lodge in its branches." It is like a temple, whose foundation was laid by the Apostles, and ever since the edifice has been rising, by the addition to it of "lively spiritual stones," and it will progress, till "the top stone is brought forth with shoutings of grace, grace unto it."

The growth of the Church consists not only in the advancement of its own members in faith, holiness, and love, but also in its aggressive movements upon the world, the conversion of sinners through its instrumentality, and the adding unto it of such as shall be saved. Christ gave Himself a ransom for all.—He has commanded that the Gospel should be preached to every creature. We must go into all the world and claim the redeemed inhabitants of the nations as the purchased inheritance of the Son of God;—and never will the true theory of the Church Catholic be realized, till all kindreds and tribes are comprehended in its wide embrace, and the Redeemer's kingdom shall extend from sea to sea, and from the river to the ends of the earth.

The work of conversion is the work of God, and the Church is extended only as God dwells in and works through her, by the agency of the Holy Ghost. But He works not by miracle and direct interposition, but through the instrumentality of his own appointment. The army of the cross under the guidance of the captain of our salvation, is to achieve the subjection of the dominion of darkness; and the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.

How then are *we*, my brethren in the ministry, to effect our part in the edification of the Church and the conversion of the world? All the duties of our high function have a tendency to these glorious ends:—but pre-eminent among them, as if including all others, and giving to them all their efficacy, is that specially noticed in the text—"*speaking the truth in love.*"

It is by the sincere milk of the word that infants in grace are nourished to maturity and vigor, and the disciples of Christ are sanctified by the truth, and grow in grace as they grow in the knowledge of their Lord and Saviour. By "the word of truth God begets men anew according to his own will." It is the incorruptible seed by which sinners are born again. The wonders accomplished in the Apostolic age, in confounding the speculations of philosophy, subverting the temples of idolatry, planting the cross in Jerusalem, in Antioch, in Ephesus, bearing it onward in defiance of all opposition, 'till it waved in triumph upon the palaces of the Cæsars, were so many illustrations of the power of truth; the disciples went every where, preaching the word, and the Lord went with them, confirming the word by signs following.

In this day, when there is a disposition on the part of some to depreciate the ordinance of preaching, under the pretext of exalting the sacraments, we must bear in mind that they both rest on the same foundation, and emanate from the same authority. He who commanded us to baptize, commanded us also to preach the Gospel; and the sacraments do but illustrate and apply, the same word of truth which is proclaimed by the living teachers, and without that teaching, they would be alike unmeaning and powerless. "We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness; but to them that are called, whether Jews or Greeks, Christ the power of God and the wisdom of God." And whatever may be the idle speculations of men, it remains an infallible truth that "by the foolishness of preaching God saves them that believe."

But if we would preach effectually, we must preach "the truth in love." And what is the truth? In answer to this question, I need not go through the Holy Scriptures—for the purpose of analyzing their contents and presenting in appropriate order the great truths which they reveal. The Church—"the pillar and ground of the truth"—has done this to our hand, and we verily believe that the doctrines which she inculcates in her liturgy, creeds, articles and homilies, are faithfully deduced from the sacred volume, and are but the echo of its infallible teachings. Those doctrines are adapted to humble the sinner, exalt the Saviour, and promote holiness in the world. With regard to man's *condition as a sinner*, we must teach that "original sin is the fault and corruption of the nature of every man, whereby he is very far gone from original righteousness—and that in every man born into the world it deserveth God's wrath and damnation." With regard to the great and interesting point of justification, we must teach that men "are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings; wherefore that we are justified by faith only is a very wholesome doctrine, and full of comfort." With regard to good works, that, "although they have no merit of themselves to put away sin—nor endure the severity of God's wrath, yet they do necessarily spring out of a true and lively faith—so that by them faith is ascertained as a tree is known by its fruits." These doctrines, which are of the essence of Christian truth, and lie at the foundation of the Gospel scheme, are all connected with the cross of Christ, and entered into the view of the Apostle when he said, "I determined to know nothing among you save Jesus Christ and him crucified." These we must preach, or we preach not the Gospel; these men must know, or they cannot be saved. These we must inculcate as they stand opposed to the merit-mongering of the Papists—the proud presumption of Pelagians, and the bold licentiousness of Antinomians. But is it enough that we hold forth the divine Redeemer in the riches of His condescension and grace, in the merit of His atonement, the perfection of His righteousness—as the only foundation of hope—the only author of salvation to fallen man? No. This is not the whole truth. Not only is man so guilty that he can never be justified except it be "freely by God's grace, through the redemption that is in Christ Jesus." But he is also *polluted and helpless*—so that "he cannot turn and prepare himself by his own efforts or good works to faith and calling upon God—we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."*

It is an essential, but too much neglected, part of the teaching of truth to proclaim the grace of the *Holy Ghost*, the Lord and giver of life. To dwell upon His gracious office in convincing of sin, subduing the enmity of the heart, renewing it after the divine likeness and image—giving strength for the duties and conflicts of the Christian life—blessing to us all the means of grace, and thus making us meet to be partakers of the inheritance of the saints in light.

Such is a brief epitome of the truth as it is in Jesus—these doctrines of grace are written as with a sunbeam in the formularies of the Church—and taught so plainly in the Bible that he who runs may read. These are the doctrines which, preached by the lips of Apostles, proved mighty through God, to the conversion of Jews and Gentiles. These are the doctrines which, proclaimed with trumpet tongues by the Reformers, waked up a slumbering world. These are the doctrines which have ever been cherished as the seeds of life by the Church Catholic—and vindicate her claim to that high distinction she bears as "the pillar and ground of the truth."

The truth of God must ever be held in connexion with the Church of God. It is at once her support and her adornment. She is the tree of life, which bears those leaves of truth that are for the healing of the nations. Isolated truths may be found, scattered here and there, in a state of disconnexion with the Church, but they have been stolen from her—and, stripped from the living tree, they soon lose their vitality and their sanatory power. But truth in all its beauty, integrity, and fair proportions, is found only in union with the Church.

"But Truth is absolute and whole, one heart,
One soul, one spirit, all in every part.
Her vesture Truth divides not; she bestows
All on her votaries, nothing on her foes.
Plunderers! for favorite truths who spoil Truth's stem!
Alas! for you—those truths—alas, for them!
Torn from the tree, ere long they lose their bloom,
Poor faded chaplets on the spoiler's tomb;
And of their leaves decaying or decayed,
The poison draughts of future times are made."

The *doctrine* and the *fellowship* of the Apostles should go together now, as they did in primitive days. Both are parts of the same revealed truth; both are inculcated by the same Divine authority. I protest against the unhallowed attempts, now made in different quarters, to place the evangelical system and the Church system in a state of separation and antagonism. Men might as well attempt to separate the soul and the body, and represent them as incapable of united existence. They might as well undertake to demonstrate that the love and enjoyment of freedom are inconsistent with those fixed rules and salutary provisions of constitutional law by which our civil liberties are secured. Without the evangelical system, the Church system would not be worthy of preservation—and without the Church system, the evangelical system cannot be preserved in its integrity and purity.

What! separate Truth and the Church? represent them as being independent of, and even opposed to each other? Is not God the Author of the Church as well as of the Gospel? Did He not appoint the former to be the keeper and the witness of the latter? To be the candlestick in which the light of truth should ever shine, that it might thus prove the instrument of illumination to the world? "What God hath joined together, let not man put asunder." In this age of latitudinarianism and excitement, when superstition and tyranny on the one hand, and false doctrine and schism on the other, are contending for the mastery of the human mind—we are especially called upon to maintain, against the fierce opposers which assail us on either hand—the Church of Christ in her primitive purity and integrity, with her sound faith, her authorized ministry, her pure worship, her effectual sacraments, as the ark provided for shipwrecked souls—the divinely appointed instrument for the enlightenment and conversion of the world.

This Gospel of God, protected, preserved, proclaimed, in and by the Church of God, is the truth which we have been ordained to preach. But what is to be the *spirit* of our teaching? The manner of our teaching is scarcely less important than the matter of it. We must not only inculcate the truth as it is in Jesus, but do it in the *spirit* of Jesus, which was the spirit of *love*. "Teaching the truth *in love*." Do we aim at that which is the paramount end of all preaching, the conversion of sinners? Our entreaties, warnings and appeals, must go forth like a burning stream from the warm fountain of a loving heart, to melt down their obstinacy and rebellion. By harsh reproaches and untender threatenings of wrath, we only increase their obduracy;—but resistance gives way when we proclaim in their ears the grace of redemption and the offers of pardon, in the same spirit which glowed in the bosom of the Master, when weeping over the guilty city, he exclaimed, "O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen doth gather her chickens under her wings!" Would we convince gainsayers, and reclaim them from their errors? This end is not to be compassed, by returning railing accusations, and harshly censuring their faults; but in tenderness for our erring brethren, we must "in meekness reason with those that oppose themselves, if God, peradventure will give them repentance to the acknowledgment of the truth, that they may be saved."

The cause of the Church is to be promoted—not by the proud spirit of boastfulness, with its ceaseless cry, "The temple of the Lord—the temple of the Lord are we,"—but by the effective exhibition of meekness, benevolence, and other graces of the Spirit. Opponents are to be won over not by harsh and censorious condemnation of their errors, and by ringing the changes upon the talismanic words "Anti-Christ, schism, heresy, fanatacism,"—but by the fascination of a holy life—or by the skilful use of the fair weapons of truth, wielded by the hand of charity.

The Church needs not men of cold and unfeeling natures, who, with the keen and bitter spirit of controversy, will defend the established dogmas of ancient orthodoxy; but men warmed with the love of Christ and of souls, who will enforce upon the conscience and the heart no less than the understanding, the living principles of energetic evangelism.

The warfare in which she is engaged requires not only leaders and officers, who can plan a campaign, and accurately define the appropriate station and duties of every regiment and company, but men of warm hearts and bold hands, who will fall upon the motley ranks of the enemy, and carry forward the banner of the cross, conquering and to conquer.

And if love be so important in the advocacy of truth, as it has a bearing upon the extension of the Church among those that are without, in the conducting of her aggressive movements; how much more important is it to the wholesome internal growth, "the edifying of itself in love?" If the divisions in the Christian world at large prove a most serious obstacle to the extension of our holy religion, so I am persuaded there is no impediment to the growth of our branch of the Christian Church, at all comparable to that which arises from dissensions among ourselves. And dissensions about what? About matters of *principle*, fundamental *doctrines* of faith? No. We devoutly bless God, that with regard to these there is and must be a substantial agreement. For, we all assent to the same articles, repeat the same venerable creeds, use the same liturgy, and are bound together by the same sacraments, ministry and discipline.

Our differences are about matters of *opinion* rather than doctrine, about *inferences* rather than principles; inferences too, from acknowledged principles, which have a bearing upon others rather than ourselves; opinions, about which there may exist wide latitude, without any breach of charity, or any diversity of faith.

Have we not too much of the spirit which St. Paul so severely reproved in the Church of Corinth, when one said, "I am of Paul, and another, I of Apollos, and a third, I of Cephas?" Do we not boast ourselves of party names, and flaunt in party livery? One says, "I am a Low Churchman," and another, "I am a High Churchman," a third, "I am a Catholic," and a fourth, "I am a Protestant." Is Christ divided? Were we baptized into any of these names? Is it not enough that we call and profess ourselves Christians and Churchmen? Are we not too prone to indulge a censorious spirit, and to judge our brethren? Is it not too common for some to say of a brother who is faithful to the great principles of evangelical truth, zealous for the conversion of sinners, and diligently using, in season and out of season, means which he believes the Church allows for the extension of her borders—"He may be a very good man, and a successful minister, but he is no Churchman?" And on the other hand, are there not others who are too prone to say of a brother who attaches much importance to the constitution, forms, and sacraments of the Church—"He may be a good Churchman, but he preaches not the doctrines of the Gospel, and if not a mere formalist in religion, is half a Papist?" May God, of his infinite mercy, forgive all our past errors and sins, and henceforth incline us, as children of the same family, members of the same household, to keep the unity of the Spirit in the bond of peace!

We have no time to spend in domestic broils, no energies to waste in family quarrels. All our time belongs to God, all our energies should be consecrated to the edifying of the Church and the conversion of the world.

The recent death of a brother, faithful and beloved—who has been removed from successful labor to blissful reward, reminds us that we must soon give account of our stewardship. May we, like him, be found watchful—holding the truth in love; that we may render our account with joy and not with grief.†

And while the clergy, as a band of brothers, thus strive together for the faith of the Gospel—let our brethren of the laity remember, that, as members of the mystical body of the Redeemer, *they* also must do their part for its growth and extension. By your fervent prayers, by the regular contribution of a portion of your wealth, by your cordial support and encouragement of those who are over you in the Lord, and by the cultivation of holiness in heart and life, you may be efficient co-workers with us and with God in the great concern of human salvation.

In taking leave of this diocese to enter upon the distant field and higher ministry to which it has pleased God to call me, "my heart's desire and prayer for you is," that you may be preserved in faith, holiness, and unity. "Only let your conversation be as becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."

O! how blessed and glorious will that day be, when all shall feel and act, that, as partakers of the same holy communion, we are one fold, one loaf, and one bread! It will prove to the unbelieving world, like life from the dead. It will be followed by a fulfilment of our Master's prayer, "THAT THEY ALL MAY BE ONE, AS WE ARE ONE, THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME."

* Articles of Religion from 9th to 12th.

† Rev. Wm. F. Chesley.

TWELFTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

(Concluded.)

But now comes the important inquiry, how does the great work undertaken by the City Mission Society actually advance?

To answer this properly, several things must be considered.

Twelve years ago, the Society declared by its Constitution their object to be, "to provide clergymen of the Protestant Episcopal Church to act as missionaries in the city of New York." This is the language of the article, and this is the only object specified.

The persons who have undertaken to do this, are the Board of Managers, as officers, and all Churchmen in the city of New York, as members.

At a moderate computation, during that time there were, on an average, 50,000 persons justly and strictly the persons for whose benefit clergymen were to be provided, and for whom the Church in this city, in 1831, solemnly engaged to provide. During that period what has she done? Furnished not more than four, and, at this time, only three clergymen. That is, forty-six thousand persons have been wholly unprovided for.

But these persons have made no covenant with death; no agreement with the grave. The raging disease of sin, which sends its poison through every part of the moral man, has not spared them. The cup of human wo and sorrow has not been withheld from their lips, but each one has been obliged to drink, some to drain it to its very dregs; and yet no one has told them there is balm in Gilead—no one has raised the voice of friendly succor, and bid them seek the fountain of salvation.

Some have died; others are daily sinking into the grave, with sin unrepented and a Gospel unknown.

In sight of the beautiful churches and princely dwellings of men, by profession termed self-denying soldiers of the Cross, these men in our own midst are suffered to endure the burning anguish of sin, and pass from the wretchedness and ignorance of poverty and heathenism to the bar of God.

It is said Nero fiddled while Rome was burning. What are Churchmen doing, while souls are perishing at their very doors? They can spend thousands on self! thousands to please the fancy or gratify the taste! But who spends thousands for the City Mission Society? and to whom, we ask, are the forty-six thousand committed? What stewards has God appointed for these men? Not the Church of England. Not the Church in the state of New York; but the Church in the city of New York. No other steward is appointed in the order of Divine Providence; and until this steward is utterly unable, or utterly cast out for unfaithfulness, we may safely say no other will be appointed. And the Church in New York has assumed the duty. She has acknowledged the stewardship. She has undertaken to provide clergymen as missionaries. But has it been done? Will it be pretended the Church in New York has done what she could? No man in his senses would dare to say the Episcopal Church in New York, numbering some thirty parishes and thirty thousand members, is unable to do more than support three missionaries. Then we say the full object for which the Society was organized has not been attained. For what has been done we are grateful to the Giver of all good, and pray that he may increase the spirit of charity. But so partially has it been accomplished, and so stagnant are its present efforts, as, in comparison to what it can and ought to do, to amount to a failure. It is not, as a society, and it has not been, progressing; if any thing, as was justly said in the last Annual Report, it has been retrograding. Now this is the sober, painful, humiliating truth. Let us not soften it. Let us not mistake individual effort for Church action. Let us not clear ourselves as a Church from blame because a few of the members do their duty. The Board are in conscience bound to say, that the Church in the city of New York has not discharged its own acknowledged duty of providing for the 46,000 destitute in their midst. Now let us look for a moment at some of the causes which may reasonably be supposed to have led to this result.

The disposition of many to throw off personal responsibility, by leaving to a Board of Managers a work which is not strictly theirs, may be assigned as one cause.

The Board have already spoken of their having discharged the duties entrusted to them; but had no reference to the duty of raising funds.

Theirs is the disbursement, not the collection of money. By becoming members of the Board, they assumed no new obligation respecting almsgiving contributions than before existed. Their duty to give, grows out of their relation to Christ and his Church, not because of their occupying seats in the Board. So the same obligation in all its length and breadth binds every member of the Church in this city.

Just as much as the Board are bound to give, so are those not in the Board bound to give; and the Board are not responsible for the want of funds, or the want of a disposition to contribute funds. And yet, practically speaking, do not men feel, that when they have organized a Society, appointed a Board of Managers, passed sundry spirited resolutions, perhaps attended an Anniversary, and contributed a few dollars, that their part was done—all the further duty pertained to the Board? And do not many absolve their consciences from continued personal effort on such grounds?

But can they? Is it not a most serious question for every man to consider? Can he thus absolve himself from a deep interest, unwearied effort, and fervent prayer in behalf of this plain and obvious duty?

Another cause may be assigned to be the feeble source of the benevolence of many. Their goodness is like the early cloud and morning dew—impulsive—caught by the vision of some beautiful form or expansive object of charity. For a season they are zealous, they are liberal; but when novelty wears off, when men must grapple with the sternness and strength with mighty powers of darkness; overcome sloth within—the world and the Devil without—their hearts fail, and they shrink.

Like soldiers viewing at a distance the fair array and goodly prize of the enemy, and who pant for the contest; but who, when it comes, with all its turmoil and strife, turn like cowards and flee their duty—so these faint-hearted soldiers of the Cross are dismayed by some little self-denial which must be encountered, disheartened by the din and bustle of the conflict, and would fain turn and leave a Board of Managers to bear all the brunt of the onset. Is this manful? Is it right?

Another cause grows out of the faint conception men form of the necessity of the Church Mission Society. They hear of it. Oh, yes, the Church Mission Society is a good one—it ought to be supported—and with this faint praise many are content. Would this have put bread into the mouths of thousands beggared in a continental city by fire? No; and there is such a thing as writing our own condemnation when praising the Society. If we commend it, why do we not give it a hearty support?

Now the difficulty is, to induce every Churchman to think on this subject. Speak of 46,000 heathen at some distant point, and interest may be awakened; but when it is at the next corner of the street we meet them, and it becomes a matter of indifference.

Our sympathies and efforts seem so diffusive and weak as to make no abiding increasing impression. If Churchmen would learn the necessity of the Church Mission Society, let them hear it in the blasphemous oaths which ring in their ears, from the lanes and alleys of this great city. Let them see it in the miserable drunkard, reeling to his wretched home. Let them behold it in the bloated, loathsome face of the sensualist. Let him see the poor female, unprotected and glared on by demons in human shape. Let him see it in the child, whose sunny days are darkened by the lurid clouds of premature vice and sorrow.

Let him extend his vision—see the boy—a father's pride, a mother's joy—sent from home to seek his fortunes in this metropolis; but after a season returns an outcast, ruined and stunned. Let him weigh the silent agony of that mother—the anguish of that father. Oh, they are heavy, too heavy, for they sink in an untimely grave.

These tell the story. These are the arguments which prove the necessity of the Church Mission Society. These speak a language which ought to go to the heart, and lead us to bless God that we have a Mission Society. One which alone can change the curse into a promise—banish the cup—reform the sensualist—throw around the female a panoply of light, at which the black scowling face of vice must blanch—shed upon that loveliest of God's creatures a heavenly grace, which seems to dwell so sweetly on the face of a child—make your sons men of virtue, and crown the declining years of your old men with grateful, unutterable joy. These things show the necessity of the Church Mission Society, and for their truth the Board appeal to every Churchman. They seek no novelties. They want no false statements. Would to God Christians would only look at facts—would only be persuaded to ponder these startling truths forced on their attention. Then would not the Church Mission Society, after twelve years labor, be found only where it is. Then would they not be forced to come and tell Churchmen that their apathy, their disposition to shrink from personal effort, their want of firm principle in alms-giving, and lack of interest in the great duty they have assumed, are the true causes why more has not been effected.

But what shall we do? Give up? We dare not. We cannot. We must not. What then? Go on as we have; sluggishly, almost as if in a dreamy unconscious state? No, verily. By God's grace we will again to the work. We will survey the Gospel principle on which the Society is based. We will urge our brethren to consider it. We put the question earnestly to every Churchman in this city: What have *you* done? What are you doing? What do you propose to do for the City Mission Society? We ask each one, as your servants in the Lord, most emphatically, but most respectfully, when do you mean to help us?

And if interrogated for our authority, we reply, as Christ bid the disciples say to the owners of the colt, "the Lord hath need of your help." If any Churchman turn from our importunity, we will beg him further to hear us, for the love of Christ constraineth us.

We would take him to the haunts of wo. No! we would rather conduct him to some dwelling, where the fidelity of our missionary has already carried the Gospel of Peace, and by the happiness he sees, by the witness of the Spirit there to be found, implore him to give a liberal, steady and prayerful support to the Mission Society.

PRIVATE TUITION.

A PRESBYTER of the Church in the United States, and M. A. of Columbia College, N. Y., havin just returned from Europe, is desirous of a few pupils, either Young Gentlemen or Ladies, to instruct in the Classics or English Literature, either at his own house or at the residences of his pupils.

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July 8—2m

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All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

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